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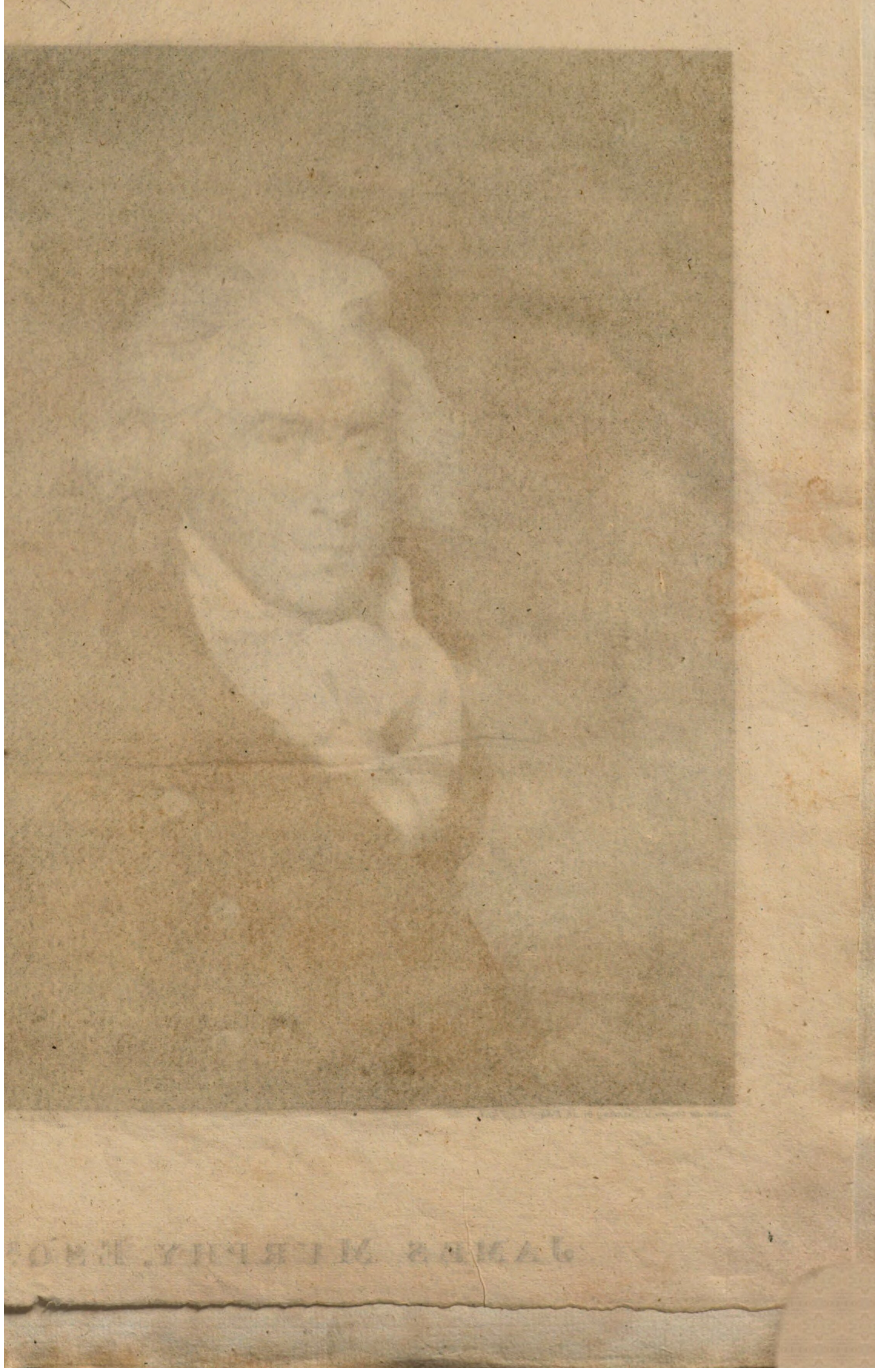


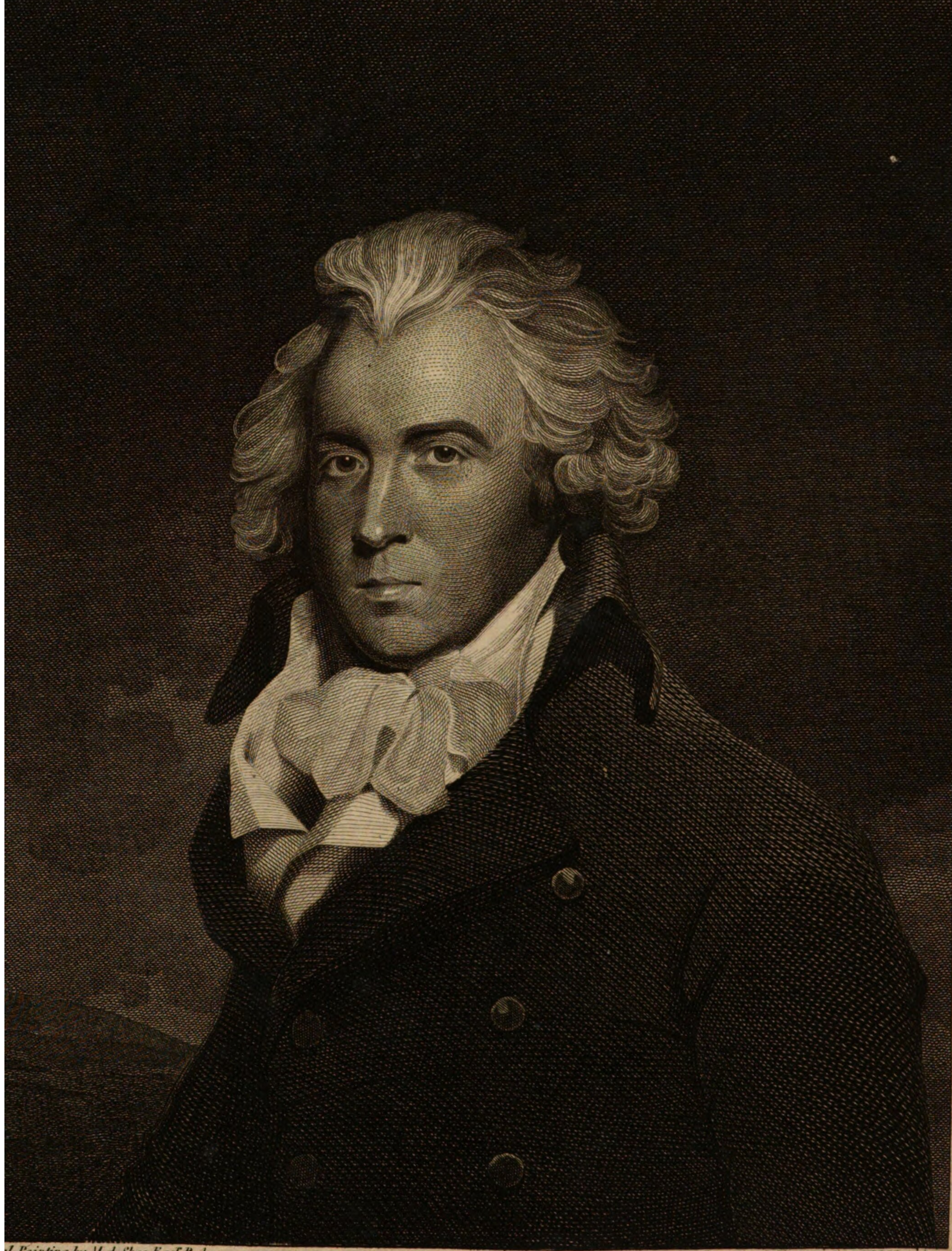
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Painting by M. A. Shee Esq. R.A.

Drawn and Engraved by W. L. Newton.

JAMES MURPHY, ESQ.^R

TRAVELS
IN
PORTUGAL;

THROUGH

The PROVINCES of *ENTRE DOURO E MINHO*,
BEIRA, *ESTREMADURA*, and *ALEM-TEJO*,
In the Years 1789 and 1790.

CONSISTING OF

OBSERVATIONS on the MANNERS, CUSTOMS, TRADE, PUBLIC BUILDINGS,
ARTS, ANTIQUITIES, &c. of that Kingdom.

By JAMES MURPHY, Architect.

Illustrated with PLATES.

L O N D O N:

Printed for A. STRAHAN, and T. CADELL Jun. and W. DAVIES (Successors
to Mr. CADELL) in the Strand.

1795.

(Drawback.)

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T R A V E L L E R

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R O G E R S

THROUGH

THE PROVINCES OF EAST INDIA

AND THE ISLANDS OF THE ARCHIPELAGO

IN THE YEARS 1845-1846

BY

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OF THE EAST INDIA COMPANY

AND THE ISLANDS OF THE ARCHIPELAGO

IN TWO VOLUMES

VOLUME I. THE PROVINCES OF EAST INDIA

AND THE ISLANDS OF THE ARCHIPELAGO

1847

TO
HIS ROYAL HIGHNESS
DON JOHN, Prince of *Brazil*.

MAY it please your ROYAL HIGHNESS to permit me to lay at YOUR Feet this Work, being a Part of my Researches in the Kingdom of YOUR ROYAL HIGHNESS; and to express my Wishes, at the same Time, that Portugal, the benign Mother of glorious Discoveries, may rival her ancient Greatness, under the auspicious Reign of KING JOHN THE SIXTH.

YOUR ROYAL HIGHNESS'S

Most obedient,

and most devoted Servant,

LONDON,
May 30, 1795.

James Murphy.

TO
HIS ROYAL HIGHNESS
DOW JOHN, Prince of Wales

MAY it please your Royal Highness to
perceive me to have your feet
Work, being a part of my happiness in the
Kingdom of Your Royal Highness, and
to express my Willingness of the same time, that
Portugal, the benign Mother of glorious
Discoveries, may rival her ancient Graciously
under the auspicious Reign of King John
THE SIXTH

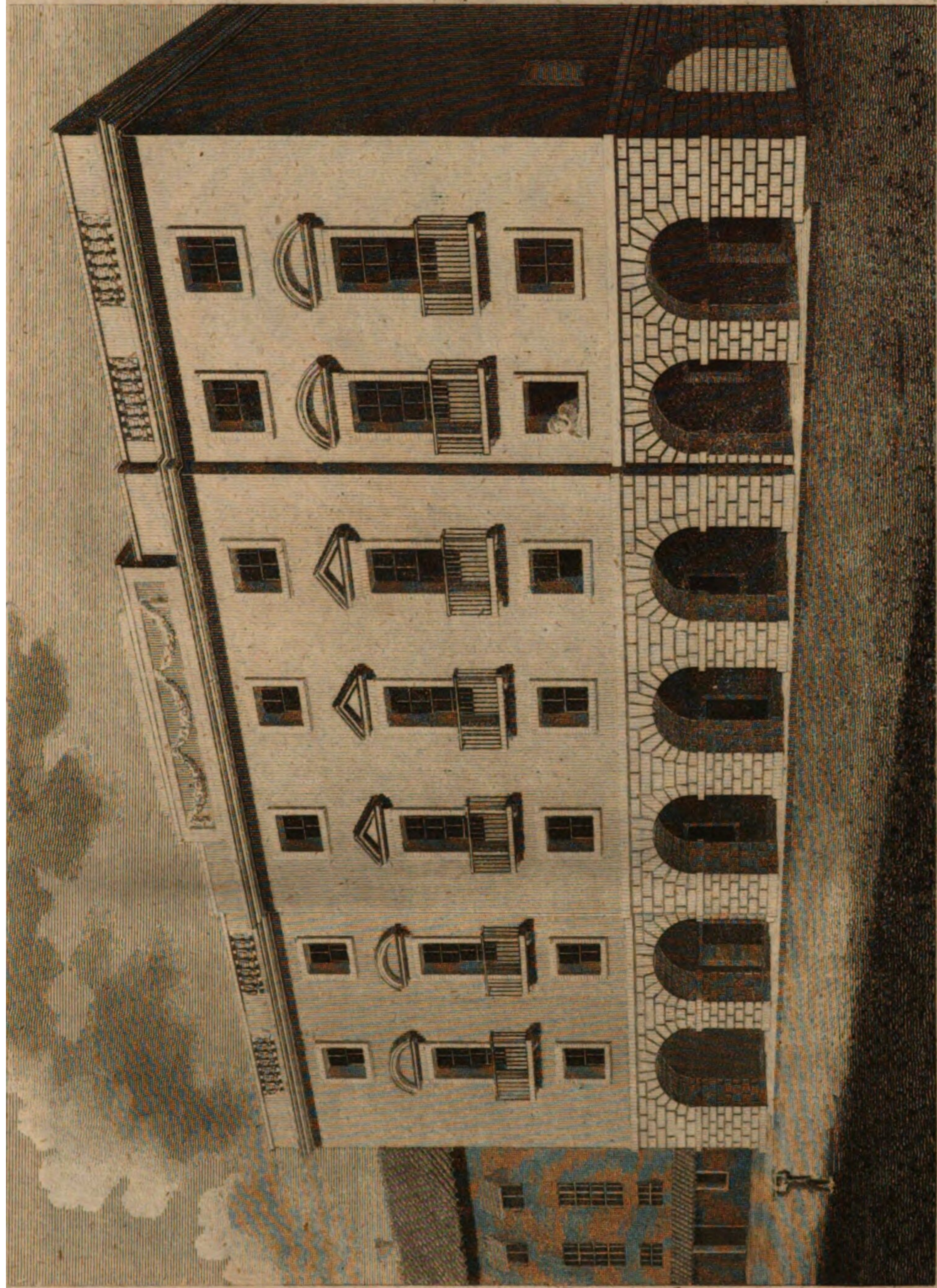
Your Royal Highness

Most obedient

and most devoted servant

LONDON
May 15 1693

James Shirley

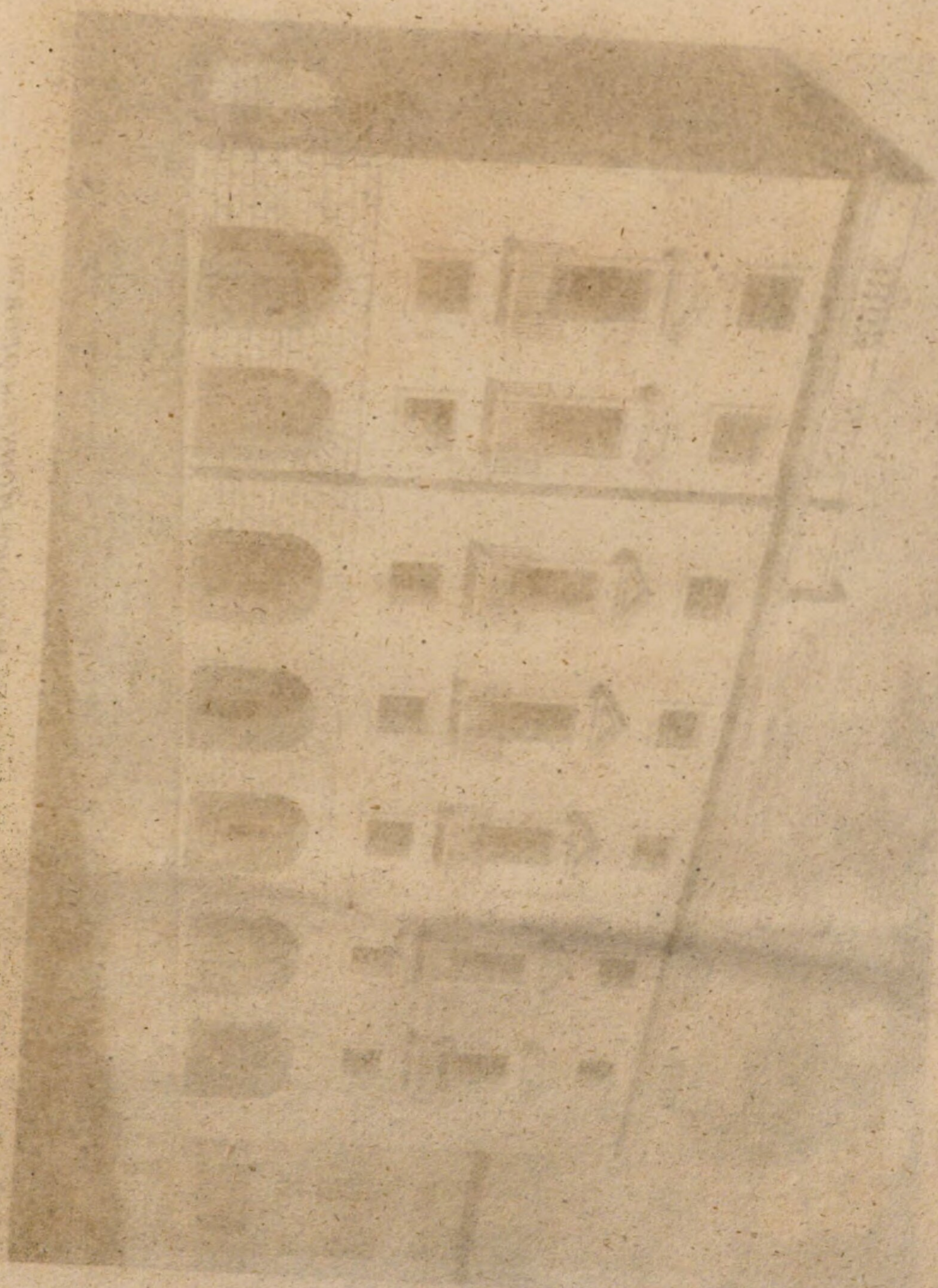


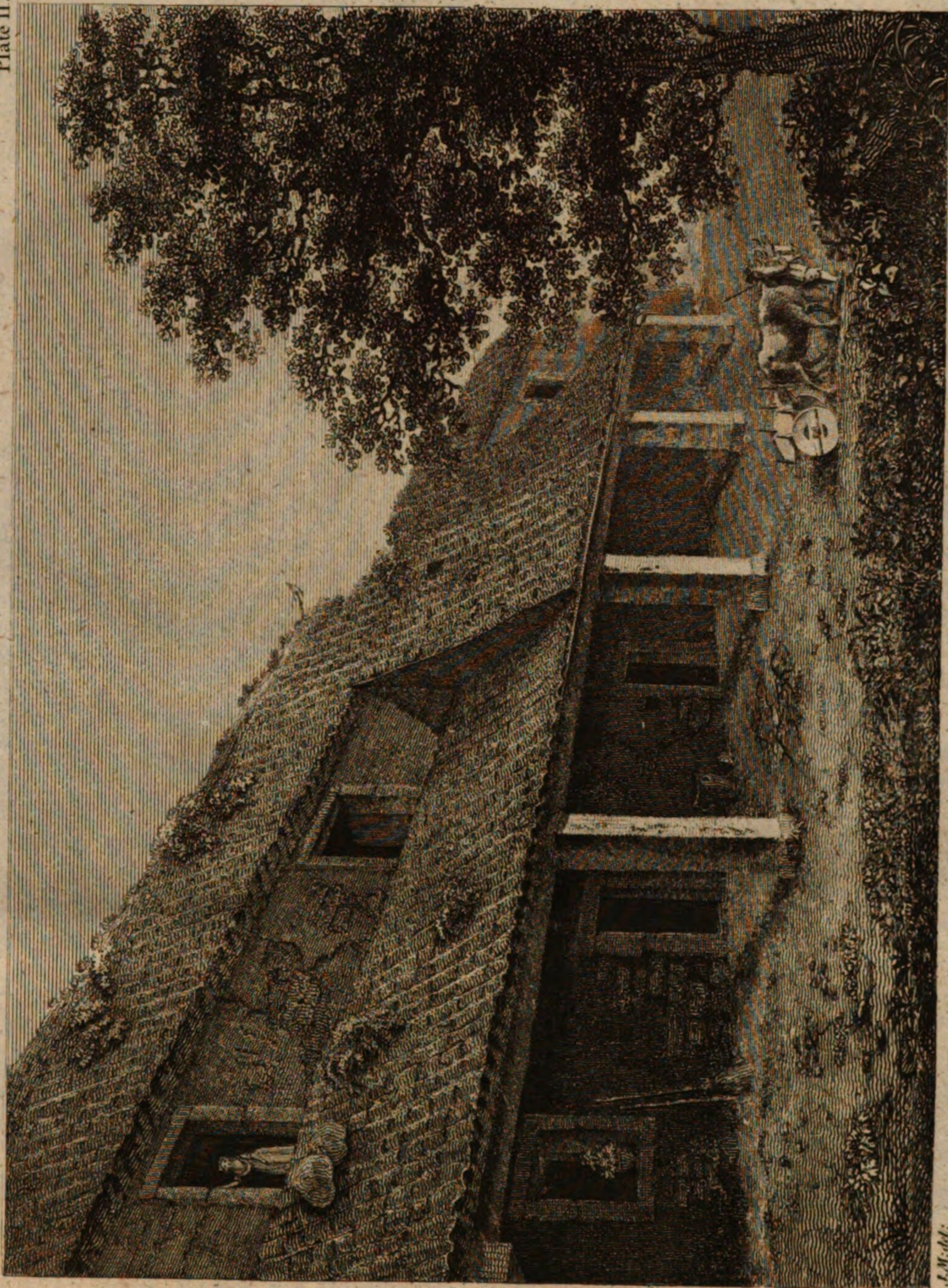
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Lowry sculp.

A VIEW OF THE BRITISH FACTORY HOUSE at OPORTO .

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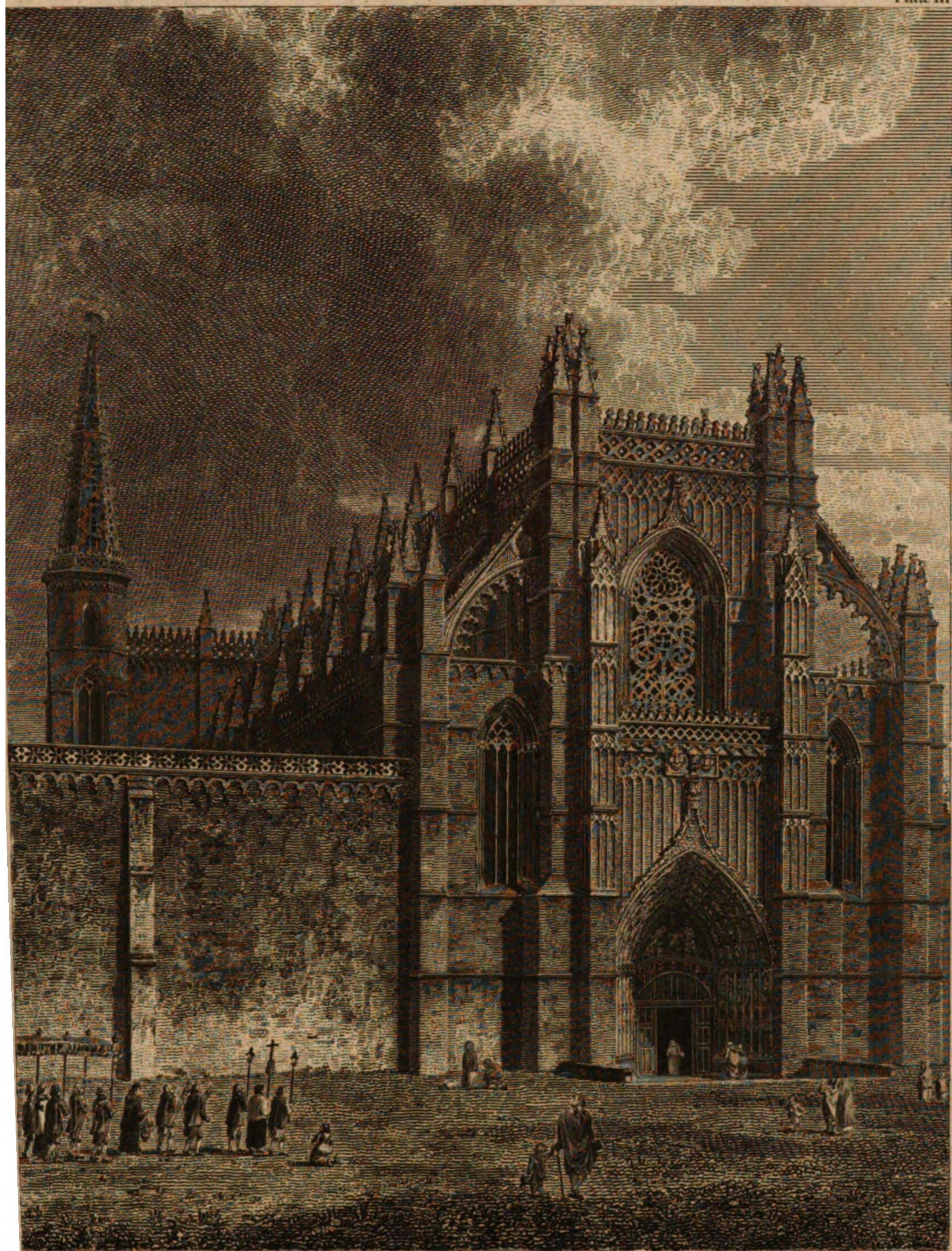


J.M. del.

Schuman & Lowry Sculp.

A VIEW OF THE CARAVANSARY OF THE OAKS

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J.M

Milton Sculp.

A VIEW OF THE CHURCH OF BATALHA

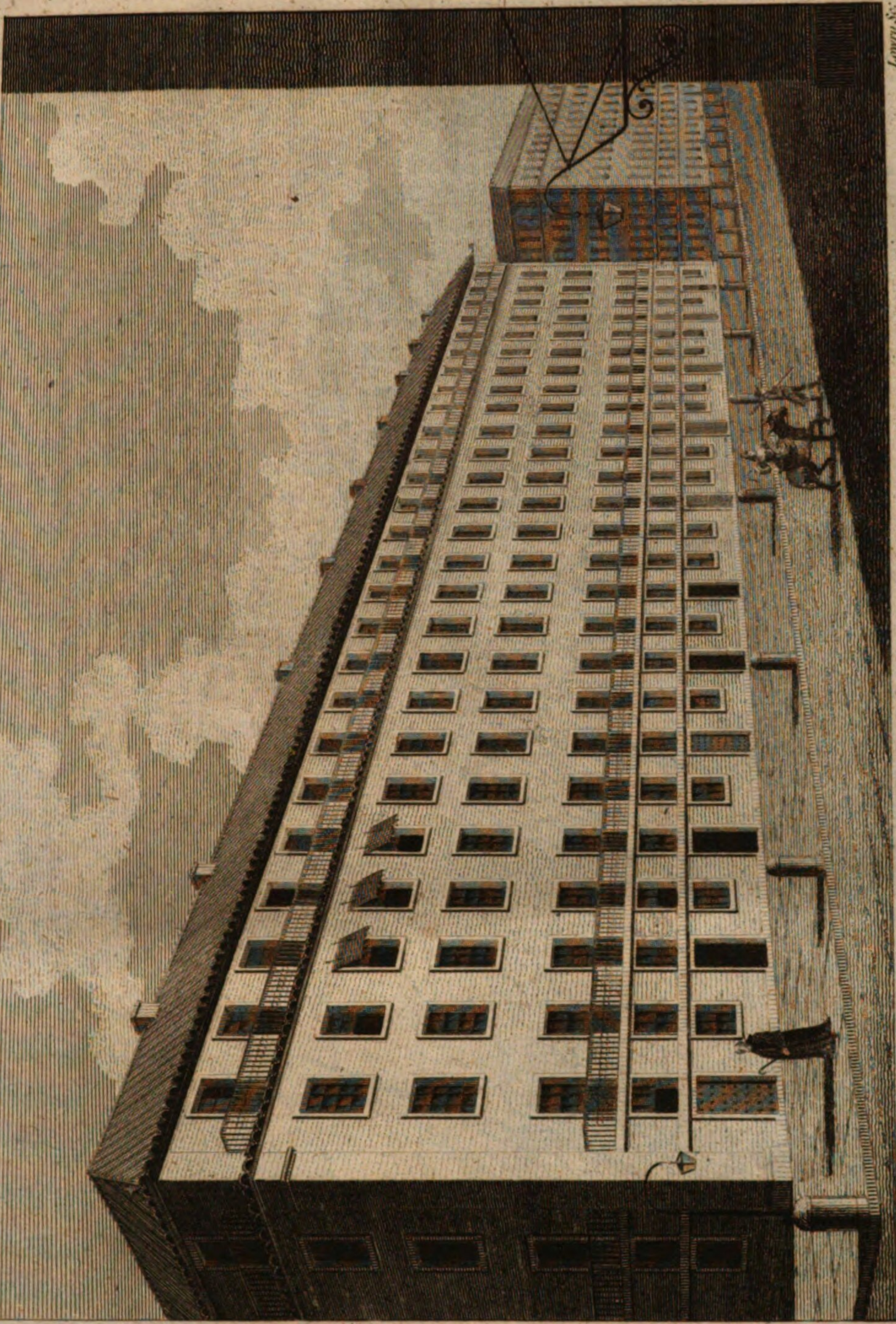
Published May 1. 1795. by Collett and Davies — Strand.





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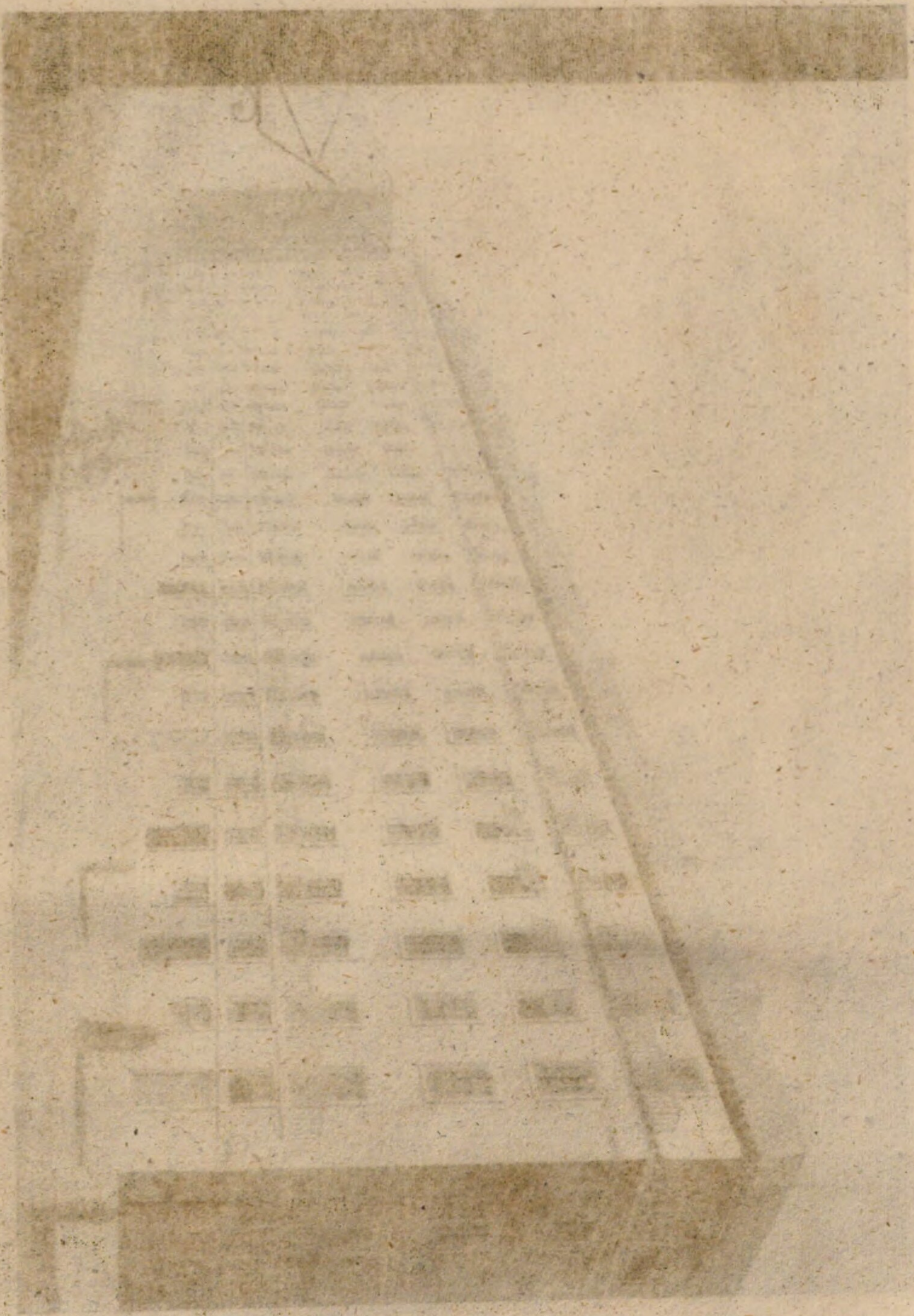


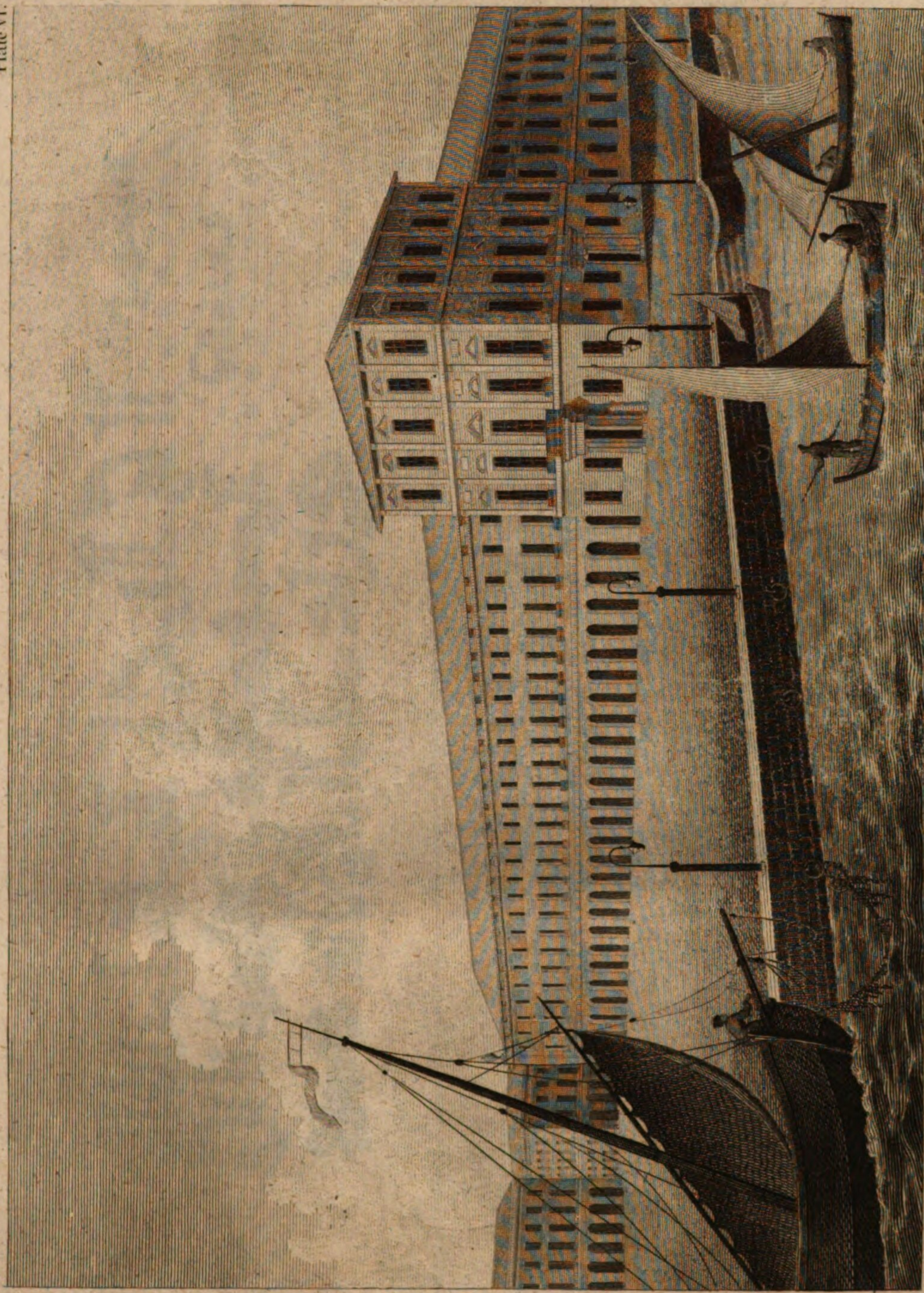
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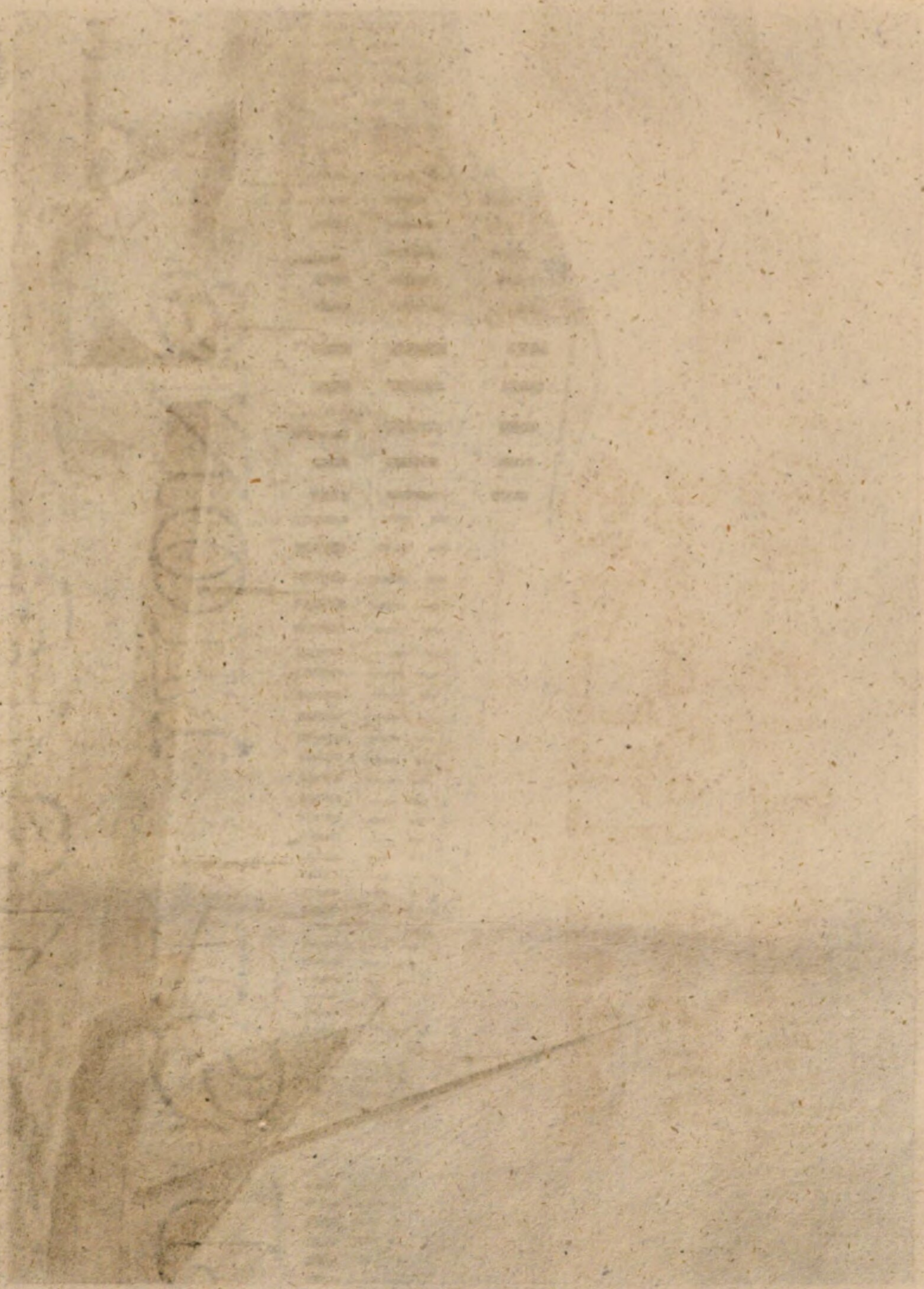


J. Murphy del.

Walker sc.

A VIEW OF THE CUSTOM HOUSE and ROYAL EXCHANGE at LISBON.

Published May 1845, by Gullett and Davies in the Strand



بسم الله الرحمن الرحيم
الحمد لله الذي هدانا لهذا
ما كنا لنهتدي لولا أن هدانا الله
والحمد لله رب العالمين

بسم الله الرحمن الرحيم
الحمد لله الذي هدانا لهذا
ما كنا لنهتدي لولا أن هدانا الله
والحمد لله رب العالمين

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QVAEST·PROVINC·BAET·
TRIB·PLEB·PRAETORI·
FEL·IVL·OLISIPO



A PEASANT OF ALENTEJO — A LISBON FRUIT WOMAN — A WOMAN OF BEIRA

W. & A. Nodding sculp.

B

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London Published May 1st 1795. by Cadell & Davies, Strand.





A PORTUGUESE MERCHANT with HIS WIFE and MAID SERVANT

Published May 1st 1795, by Cadell & Davies, Strand





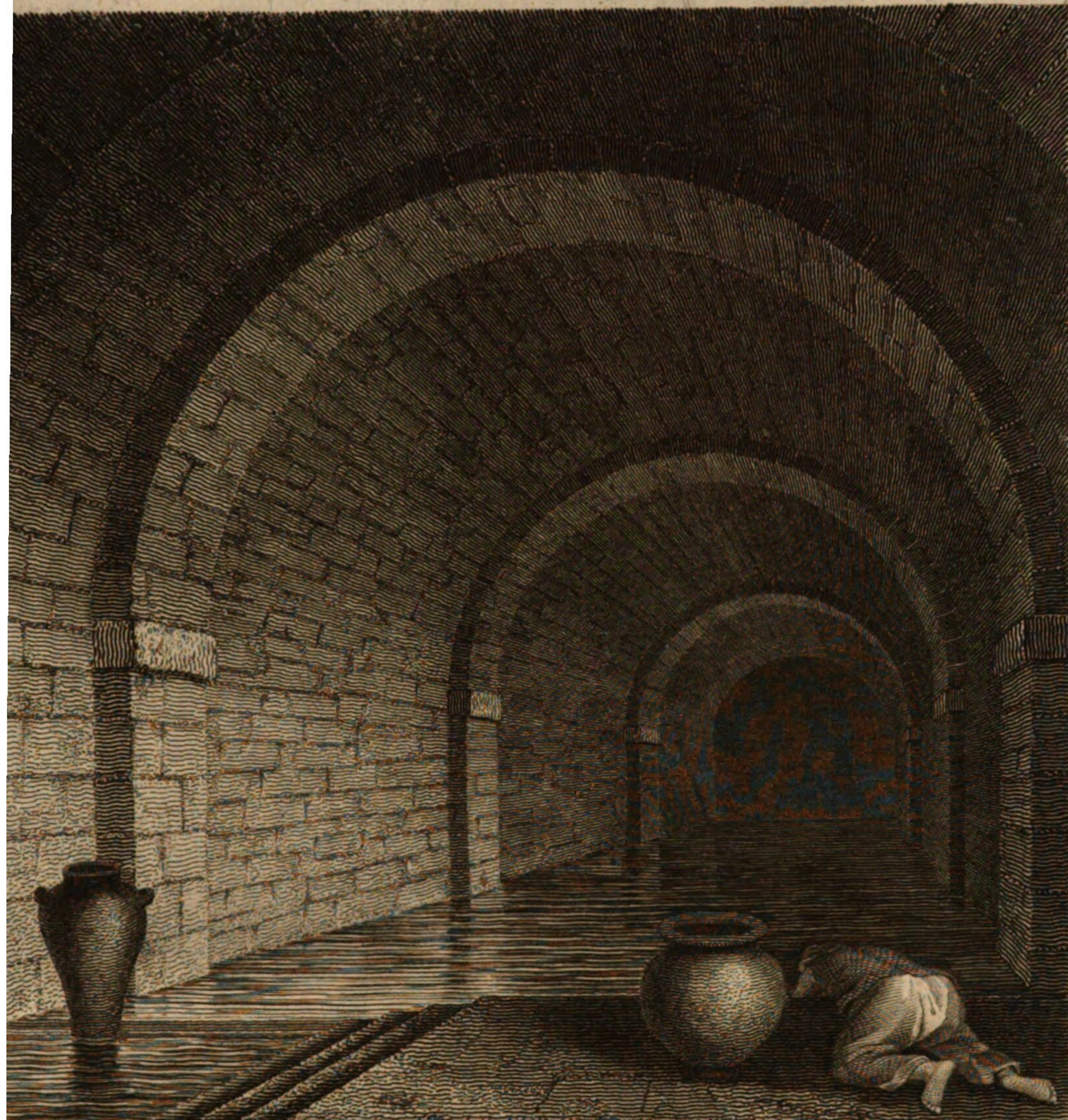
J.M.

J. Heath Engraver to the King. Sculp.

THE FLANDANGO DANCE

Published May 1795. by Gaddell and Davies, Strand London.



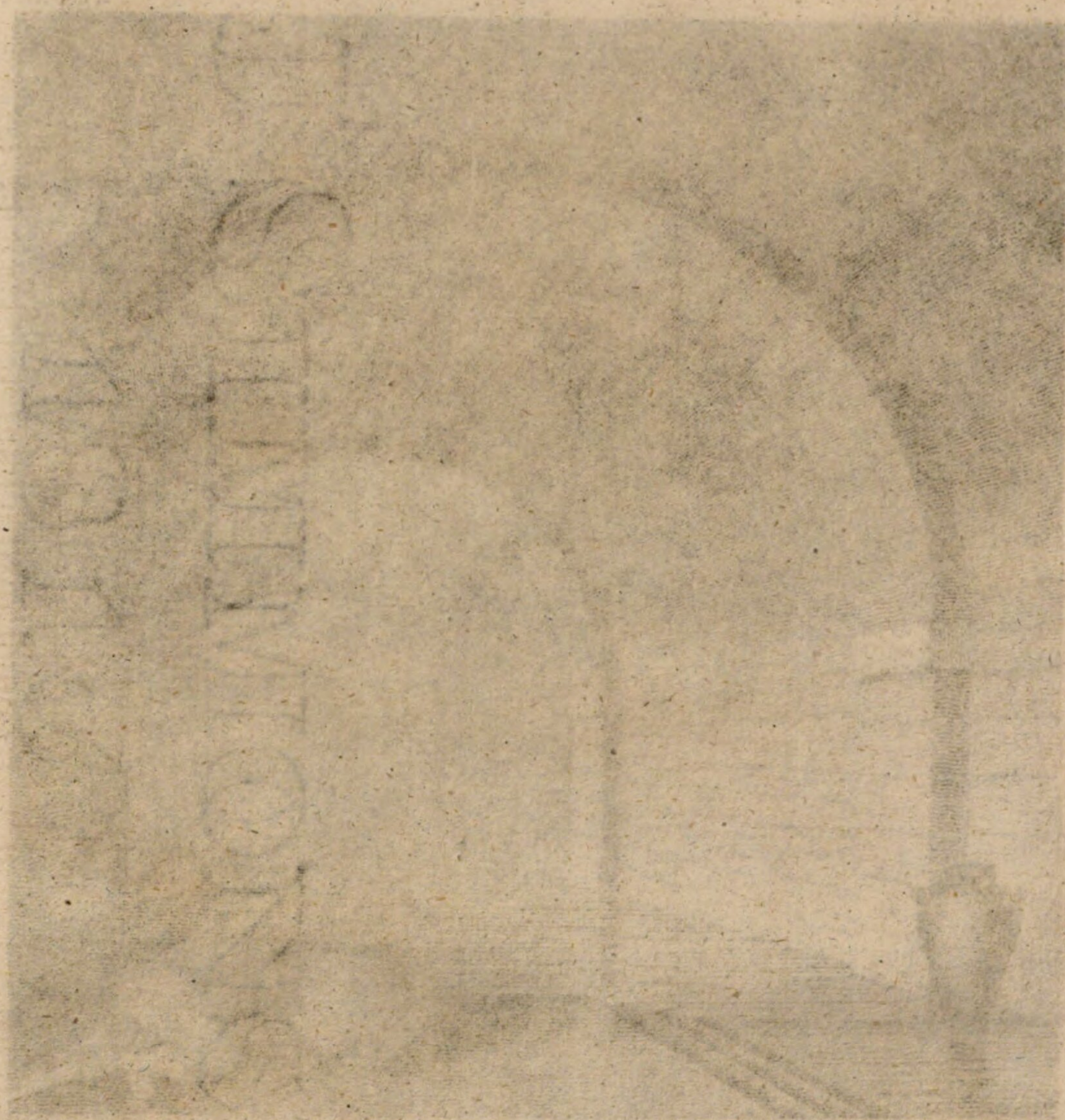


VIEW OF AN ANCIENT BATH AT CINTRA.

J.M. del.

Lowry Sculp.

London. Publ'hd May 1. 1795. by Cadell & Davies Strand



Murphy Trans.

A Copy of an ancient Inscription at Cintra near Lisbon in the *Sanscrit* Language and *Devanagari* Character.

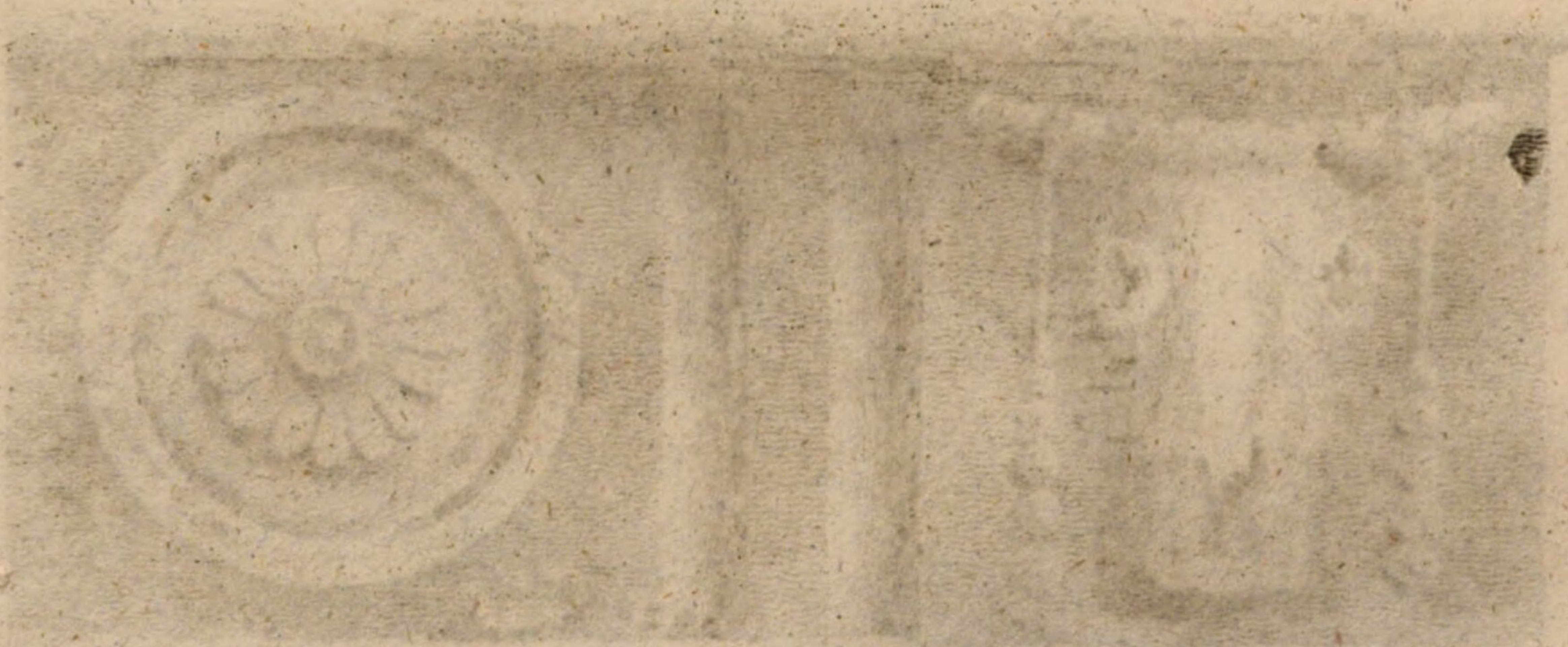
J. Ford, Sculptor!



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FRAGMENTS OF ROMAN ANTIQUITIES FOUND AT BEJA & EVORA

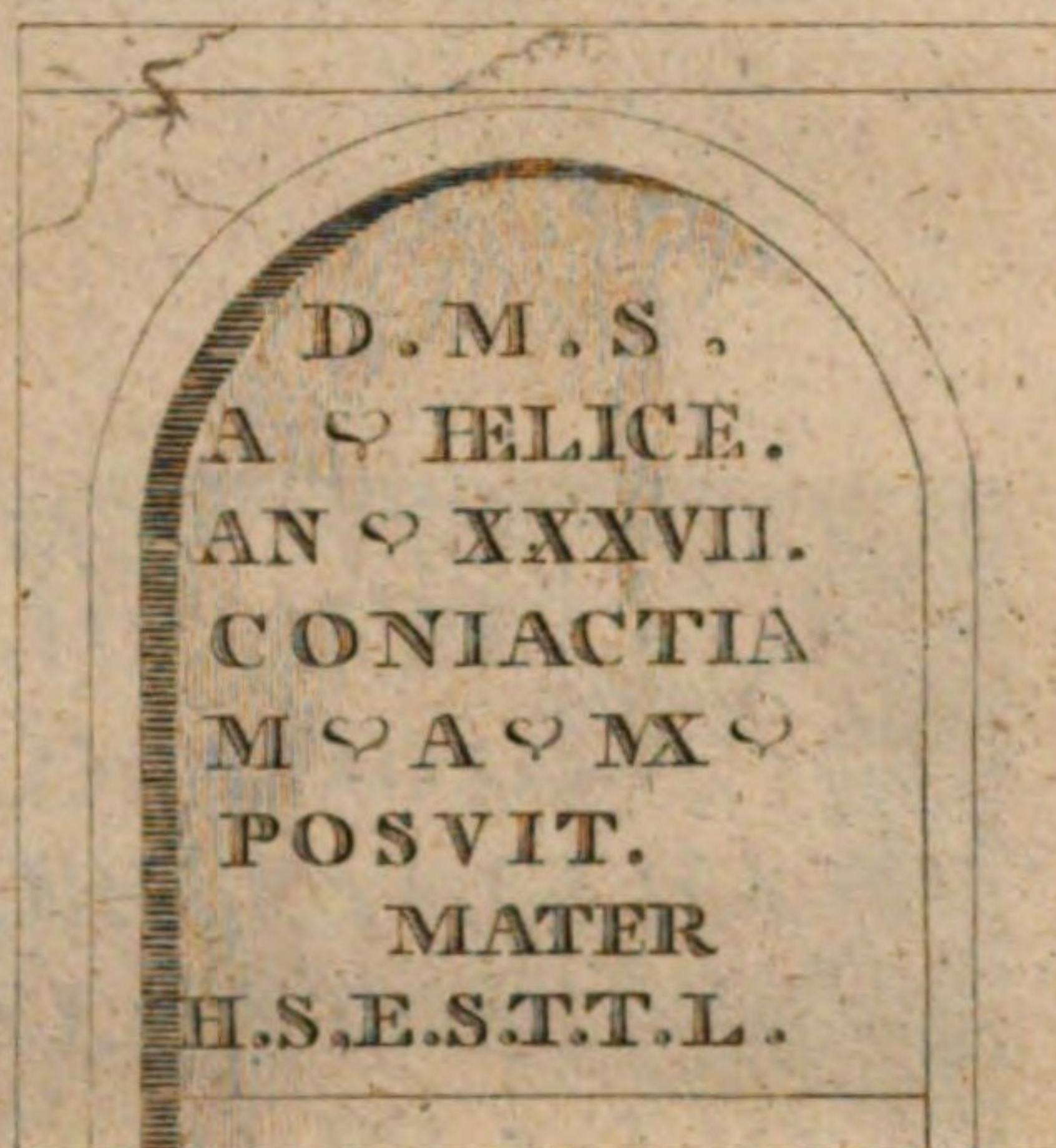
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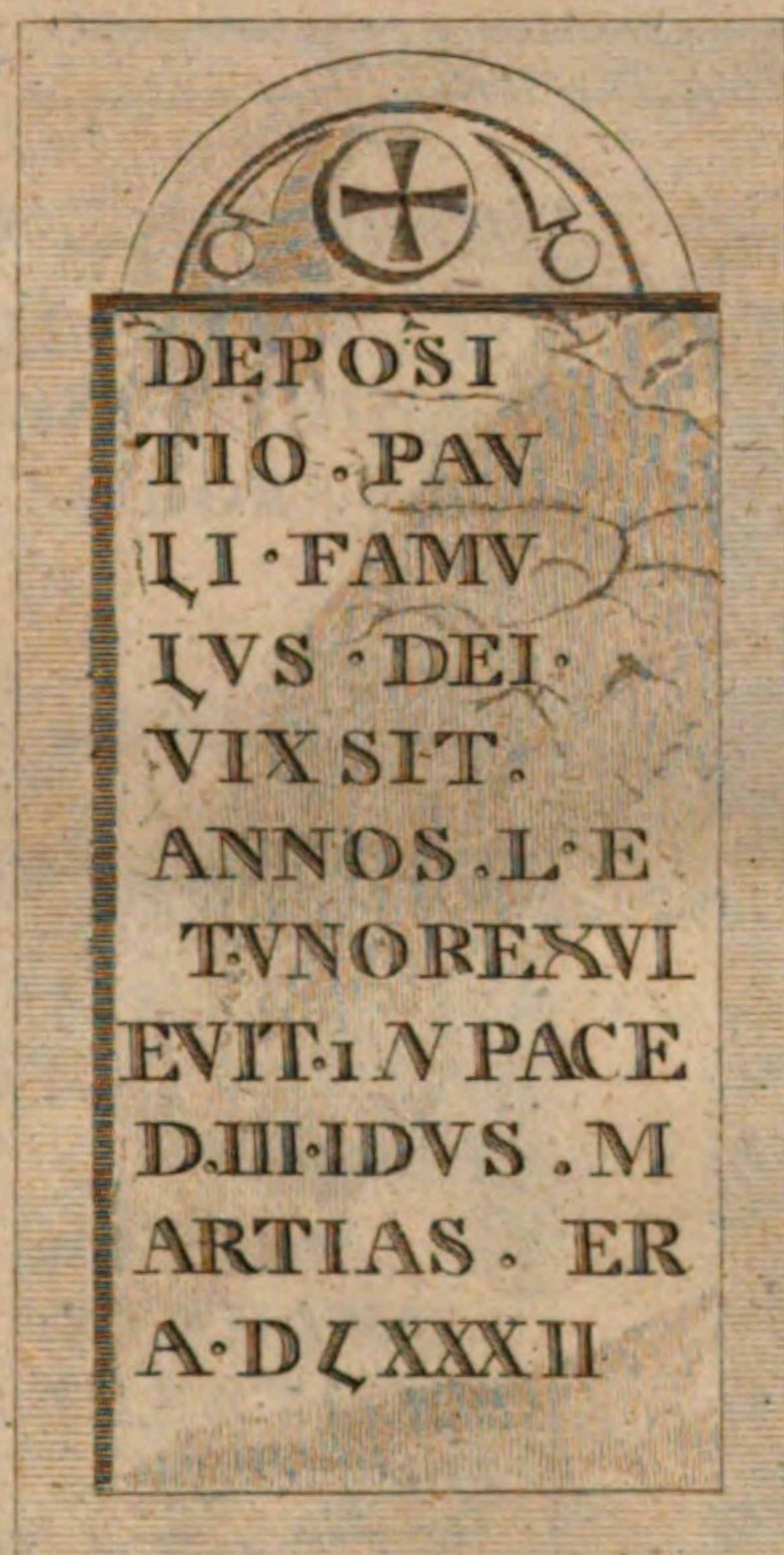
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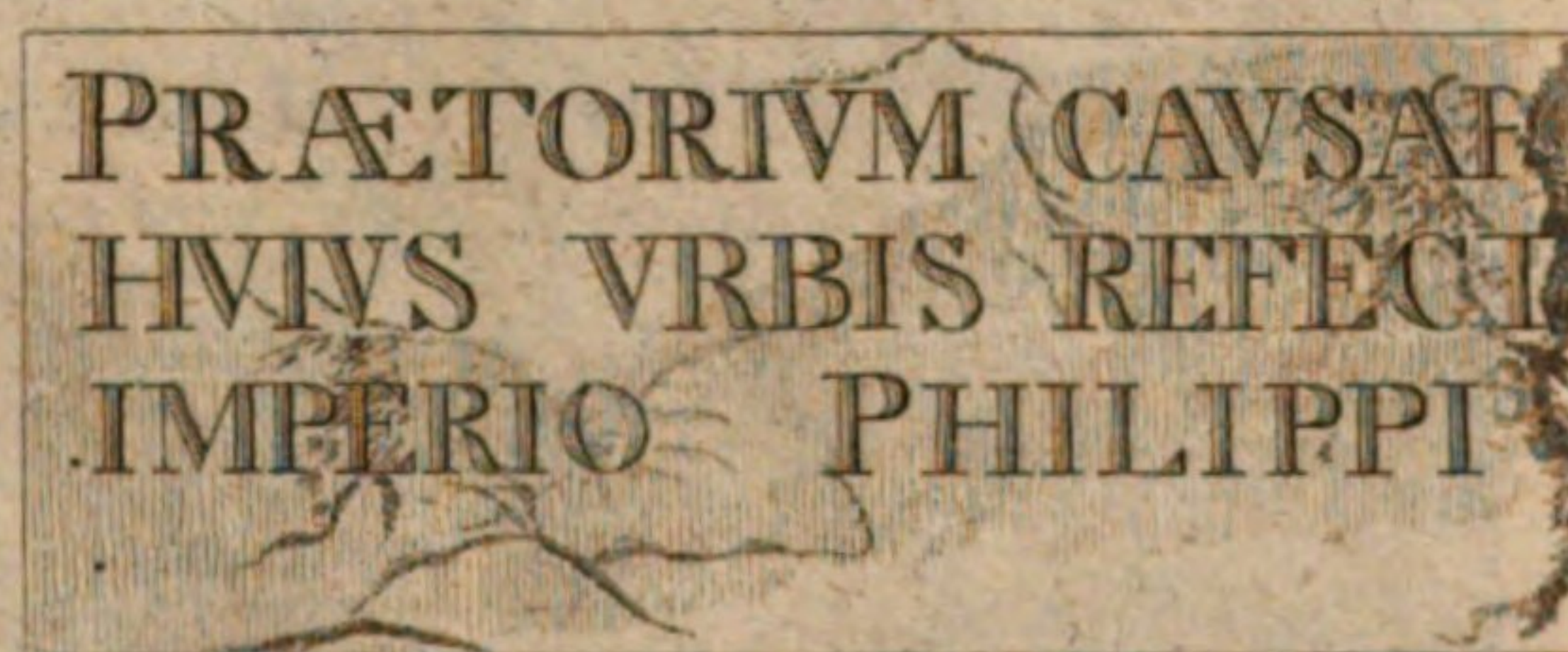
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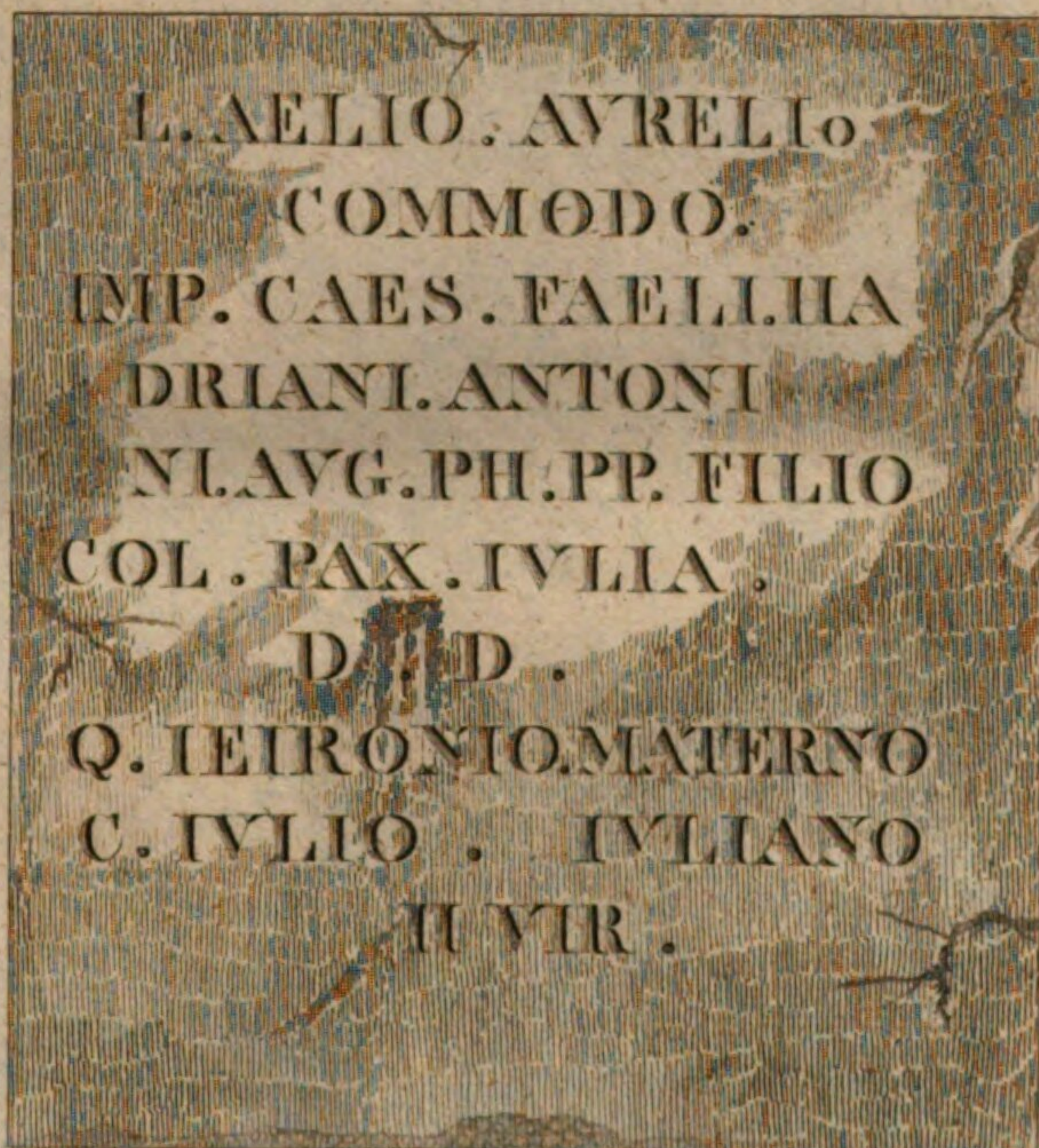
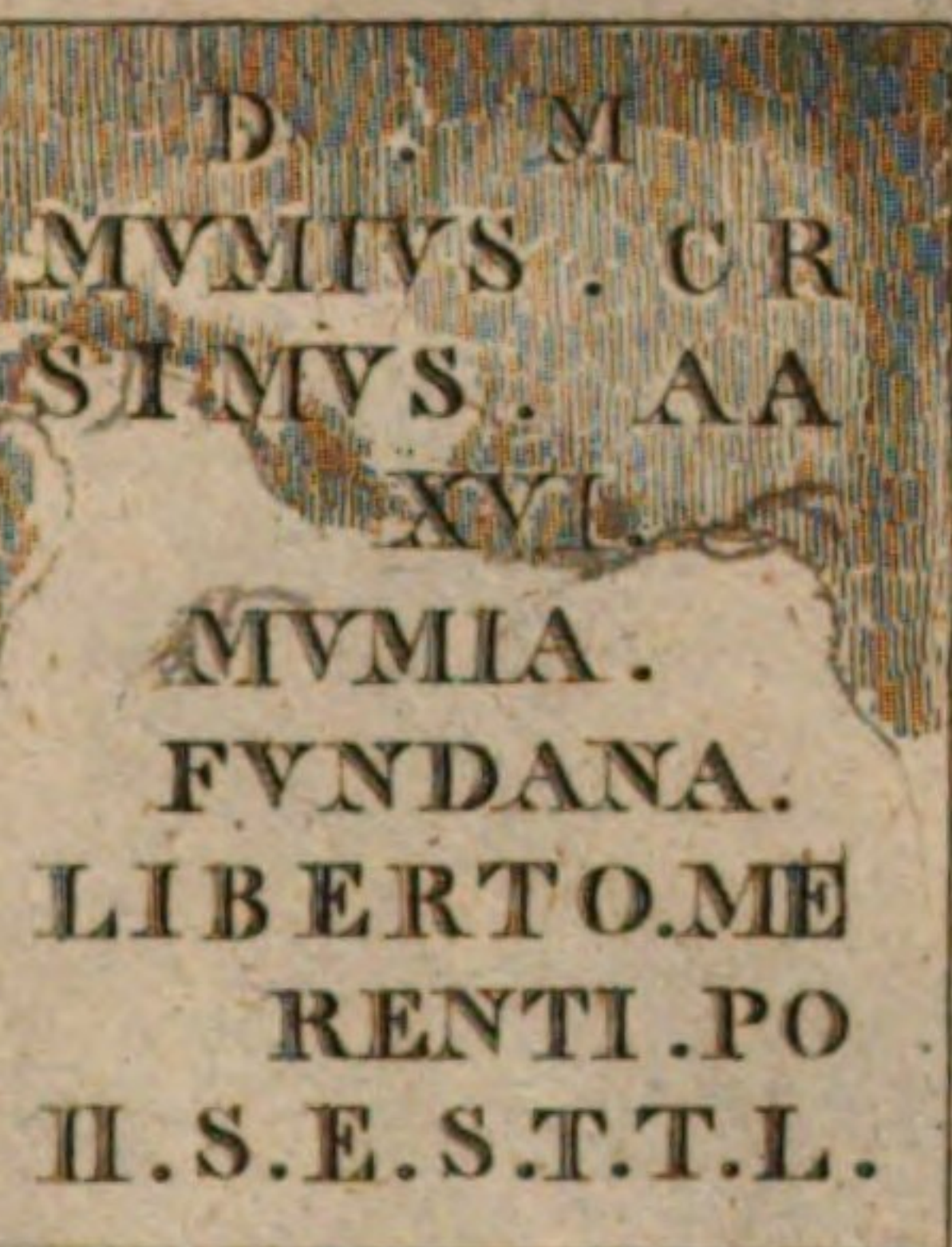
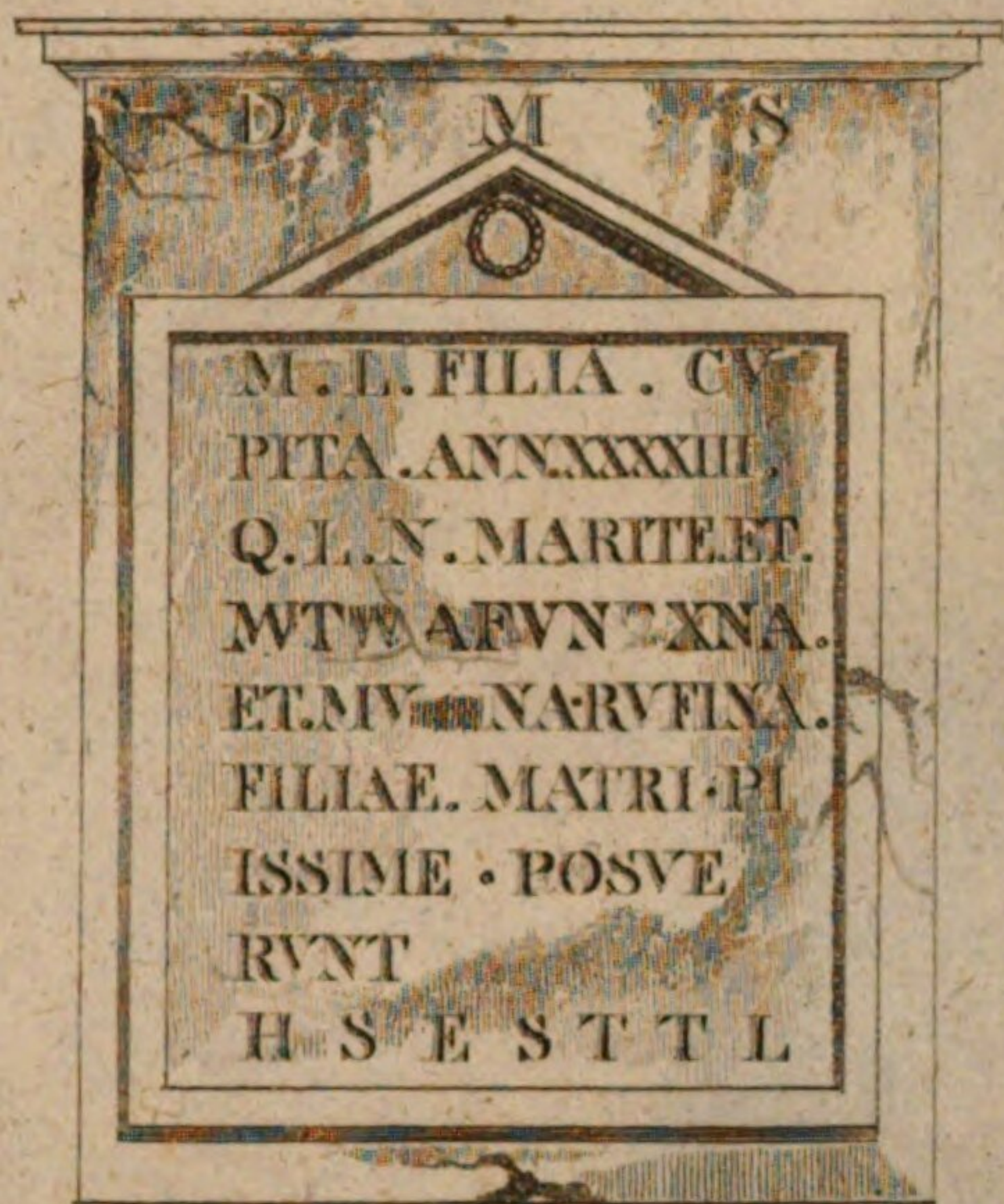


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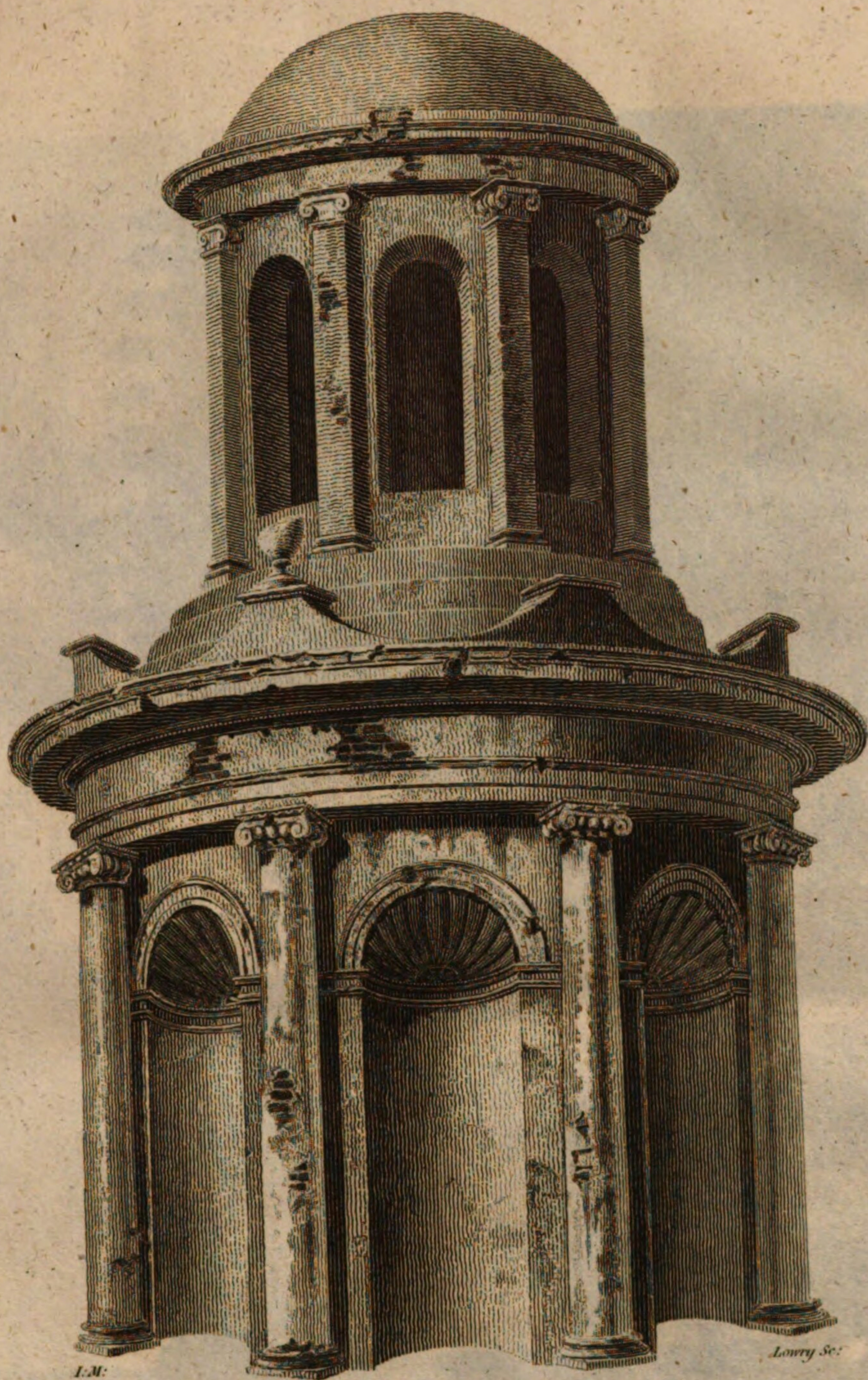
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A VIEW OF THE AQUEDUCT OF Q. SERTORIUS at EVORA .

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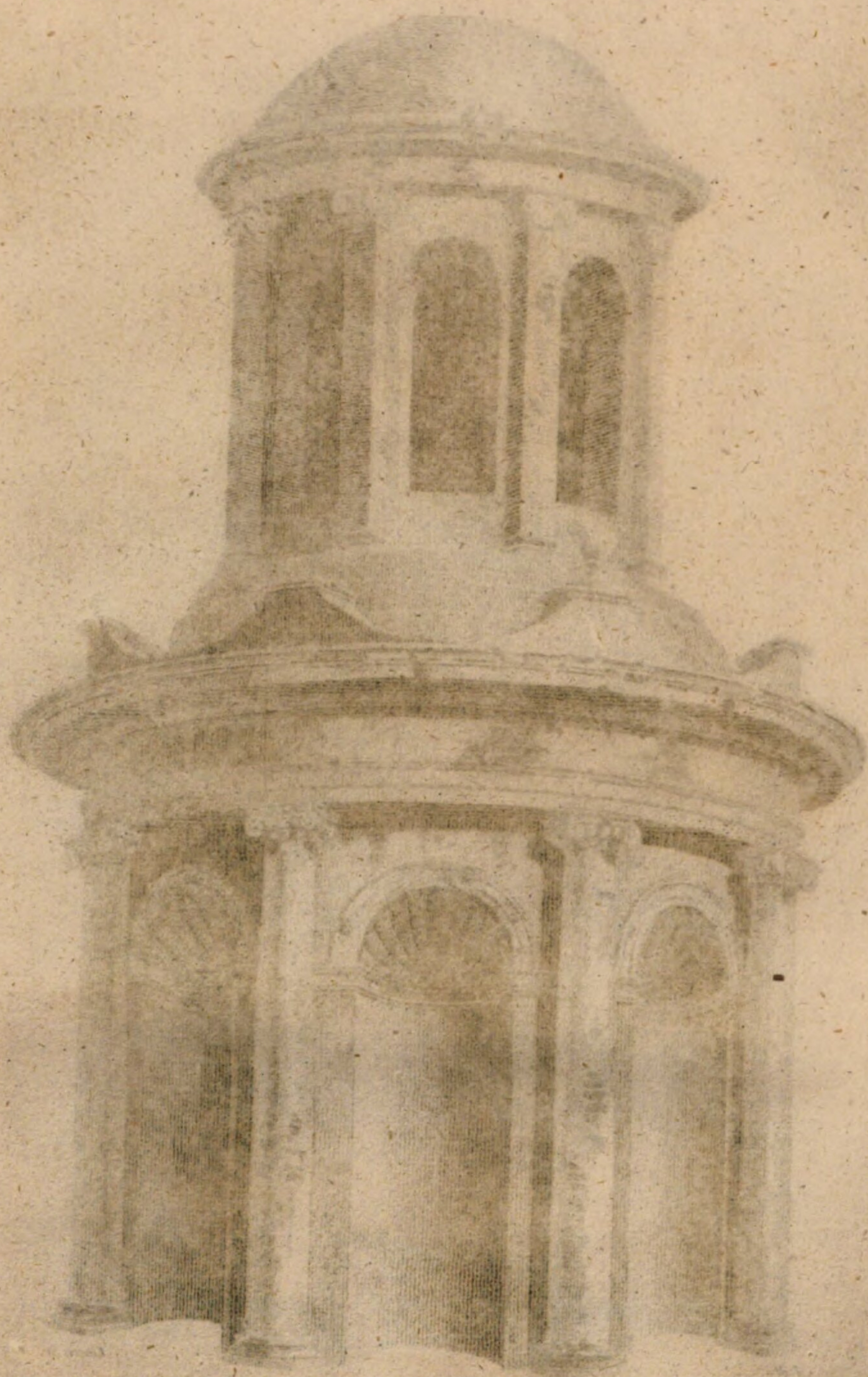
Lowry Sc.





A VIEW OF THE CASTELLUM OF Q. SERTORIUS at EVORA.

Published May 1st 1795. by Cadell and Davies in the Strand



THE TEMPLE OF VESTA, ROME, AS IT WAS IN THE SIXTEENTH CENTURY

Engraved by J. Goussier, after the original in the Vatican Museum

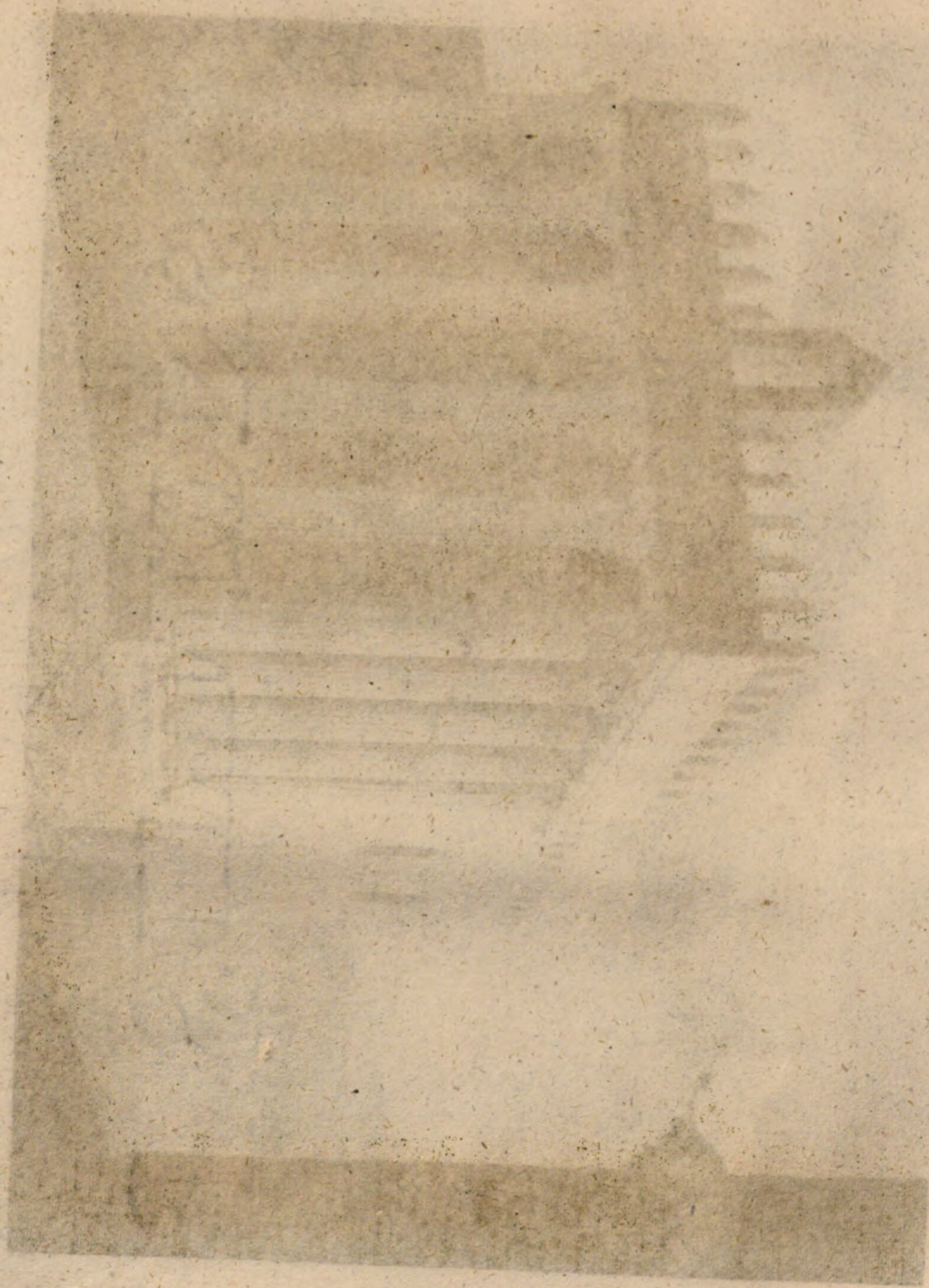


Lowry Sculp.

Murphy del.

A VIEW OF THE TEMPLE OF DIANA at EVORA.

Published May 1795, by Cadell and Davies in the Strand.



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Q. SERTOR
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 DON. DON. BELLO. CELTIBERICO. DE. QVE. MANVBIS
 IN. PVBLIC. MVNIC. EIVS. VTILITATEM. VRB.
 MOENIVIT. EOQVE. A QVAM. DIVERSEIS. IN. DVCT.
 VNVM. COLLECTEIS. FONTIB. PERDVENDAM. CVRAV.

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 Q. SERTORI
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 ET. EPVIM. VICINEIS
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 MESTICA. EHVSET
 Q. SERTOR. HERMES
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J. Murphy Trans.

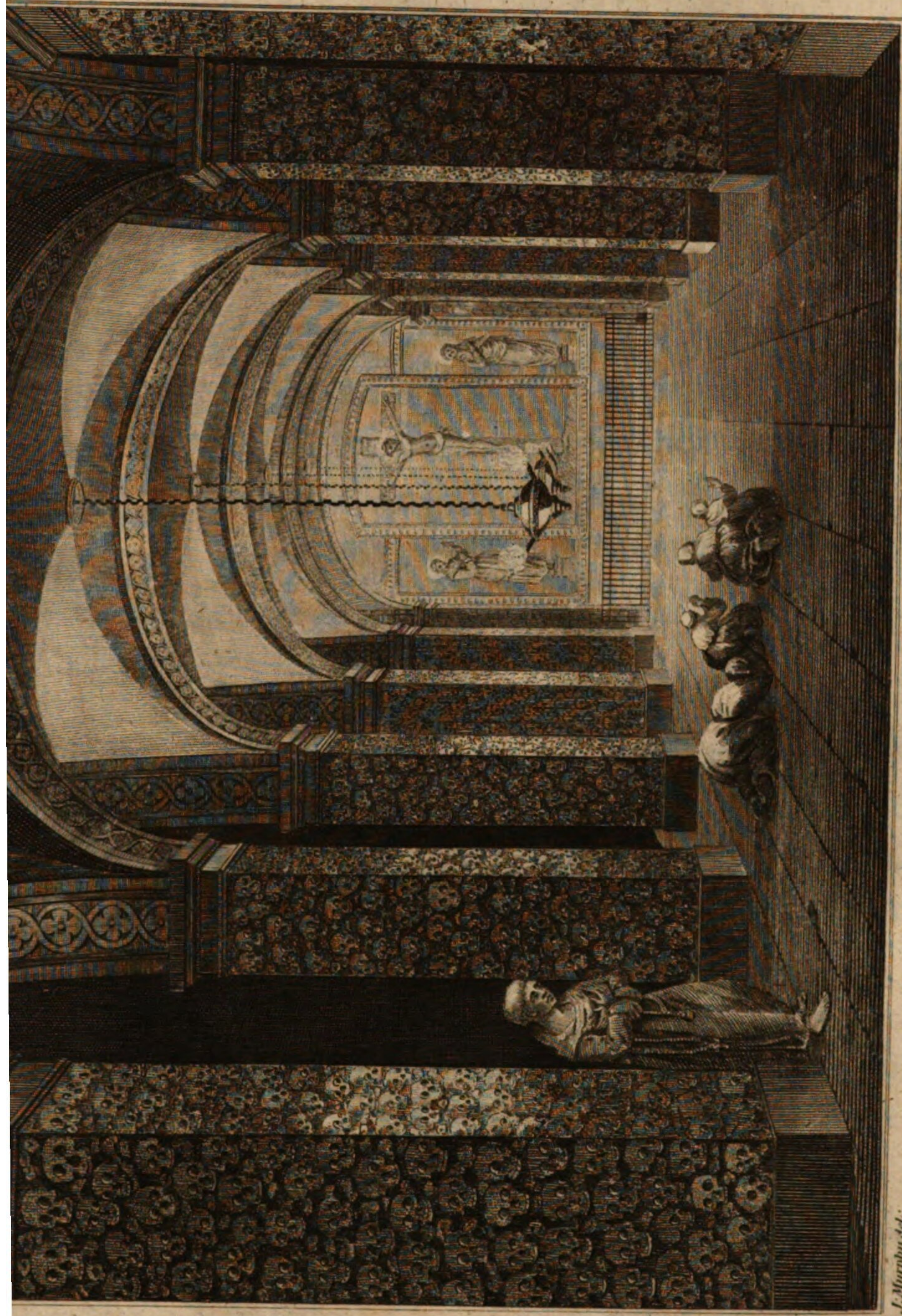
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A COPY OF AN ARABIC INSCRIPTION — at EVORA.

Published May 1795 by Cadell and Davies in the Strand



فِي الْمَدِينَةِ الْمَكِّيَّةِ
بِأَمْرِ الْإِمَامِ الْإِسْلَامِيِّ
السُّلْطَانِ الْإِسْلَامِيِّ
السُّلْطَانِ الْإِسْلَامِيِّ

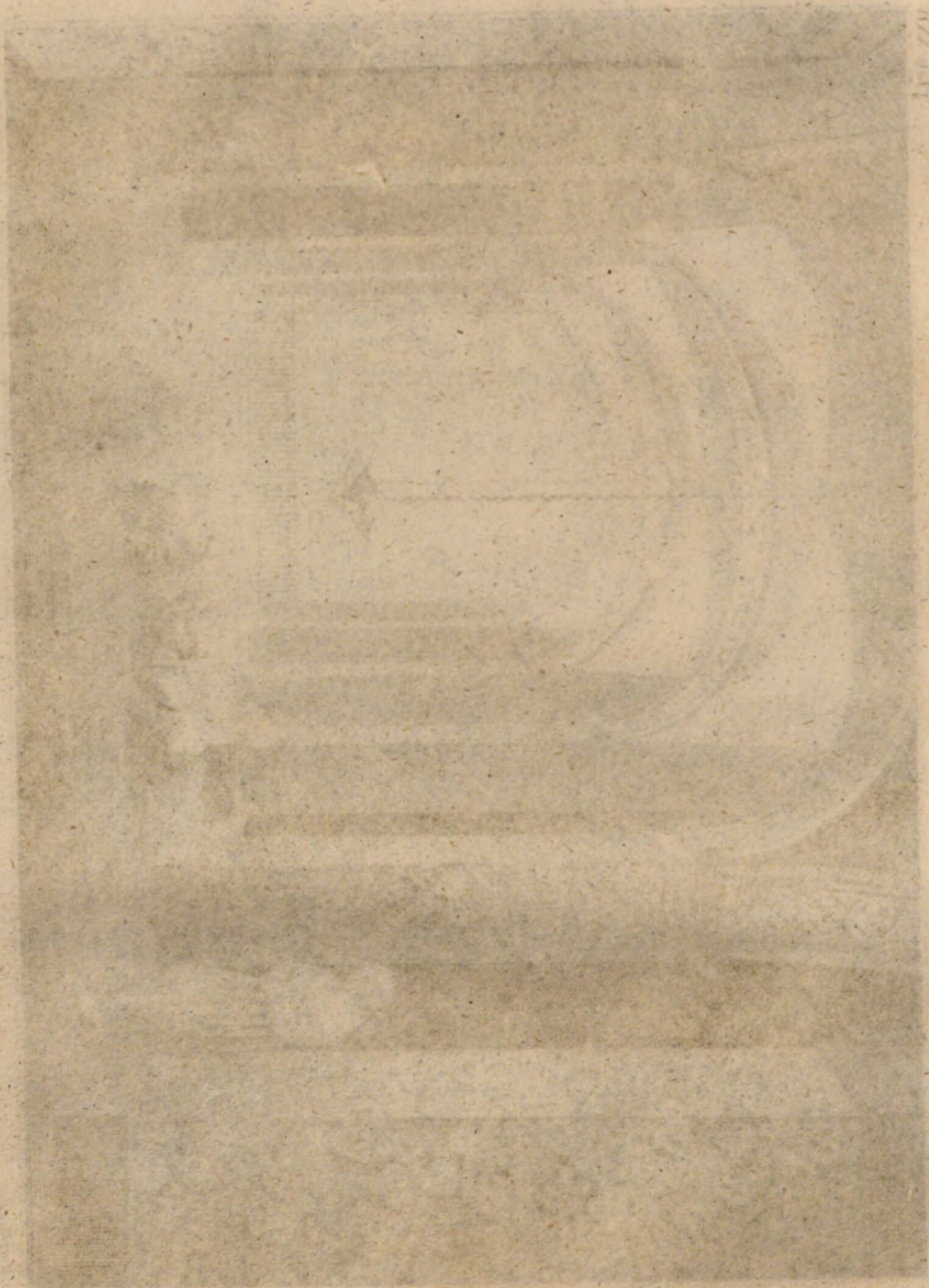


J. Murphy del.

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AN INTERIOR VIEW OF A CHARNEL HOUSE at EVORA .

Published May 1st 1795. by Gidell and Davies in the Strand



P R E F A C E.

MOST of the travellers who have hitherto obliged the world with their observations on Portugal, represent it as a barren inhospitable field for information, without allowing it to possess scarcely an object worthy to arrest the attention of the Philosopher, the Antiquary, or Artist; and, indeed, the contents of their pages appear to corroborate the representation.

Truth, however, will not allow me to plead the same apology for the want of interesting matter in this work; if it fall short of the end proposed, the fault is not to be ascribed to that fertile country, but to the want of talents and industry on my part.

A nation once celebrated in every quarter of the globe for its discoveries and conquests, that abounds with the most valuable mineral and vegetable productions, that carries on a trade of the greatest extent and importance, and possesses many of the most valuable colonies in the world, furnish an innumerable series of objects for the
a consider-

consideration of the Historian, the Naturalist, and Statesman.

Leaving these momentous subjects for the investigation of more enlightened travellers, I have contented myself with giving only such casual remarks as came within the contracted sphere of my observation, and these I have thrown together with very little art or arrangement.

Whether I have been more or less successful in noting or recording whatever occurred, than my predecessors who have traversed the same ground, the public will best determine. I shall only observe, that there is not an article in this work they have anticipated, nor a Plate with which it is embellished or illustrated (except one *) has ever been engraved before, as far as my inquiry has extended.

The extracts inserted are chiefly from the Portuguese writers, whose names are mentioned, with very few exceptions; and wherever any omission of that nature occurs, it happened through mistake or failure of memory, and not with a view to usurp the merit of the author.

When first I collected these fragments, it was not with an intention to publish them; but in order to obtain some knowledge of the manners and customs, the ancient and

* The Plan of Lisbon.

present state of Portugal. My friends, however, at length treated me to commit them to the press; assuring me that I would meet with the same indulgence which artists usually claim, and generally receive from the public, whenever they attempt any literary performance.

Encouraged by this circumstance, I have complied with their request, from a conviction of having faithfully represented whatever came within my view, and correctly reported the subjects that were verbally communicated to me. But at the same time, not considering myself as responsible for the authenticity of subjects thus collected; since I am but the humble organ through whom they are conveyed; and as a stranger to the country, without opportunity to compare, variety to furnish selection, or means of investigating the truth by a number of collateral evidences.

Having taken a review of the whole in arranging it for the press, I found many passages that stood in need of condensation, and others that required to be purged of their exuberance or expunged; but thinking it might not be unacceptable to the reader to behold the irregular fallies of one unaccustomed to write, I have suffered them to remain unpruned, like superfluous branches shooting from the rock.

As it was principally through the munificence of the Right Honourable William Burton Conyngham, that I have been enabled to collect the materials of this work, as well as those relating to my description of the Royal Monastery of Batalha, I feel it my indispensable duty most gratefully to acknowledge the many obligations I owe to his constant patronage and friendship.

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E R R A T A.

Page 274. line 6. For *the Duke de Bragança* read *Don Constantino de Bragança*.

277. — 8. For *renders* read *render*.

TRAVELS
IN
PORTUGAL.

ON the twenty-seventh of December, one thousand seven hundred and eighty-eight, I sailed from the port of Dublin, on board a trading vessel bound to Oporto. In the morning of the seventeenth day after our departure, we descried the mountains of Vianna, which rise at the northern extremity of Portugal. A few miles to the south of these mountains, appeared *Villa do Conde*; here our Captain pointed to a series of arches, the remains of an ancient aqueduct; the number we could not ascertain with the motion of the ship, but the Captain assured that they exceeded three hundred, and their apparent extent seemed to justify the assertion.

On the evening of the same day, we approached the bar of Oporto, and made the usual signal for a pilot. An

eight-oared barge, equipped with a white and black crew, soon arrived, with two commissioned pilots, who informed us, much to our regret, that we must put to sea till the next day, as it was too late to pass the bar. In the mean time, a heavy gale arose which swelled the sea mountain-high. One of the pilots who continued on board, seeing the storm increase, conducted us to the bar early the following morning, when several boat-men came to our assistance.

Nature has almost cut off all communication between this city and the sea; the channel, in some parts, being not more than double the breadth of a ship, and so full of windings, that it requires the utmost skill to pass it with safety, even in a calm day, but in a tempest like this, the scene is tremendous, and called forth the united efforts of the crew, to obviate the danger of the rocks, sands, and waves, which opposed our entrance. The river Douro also increased the difficulty, as it now ran with the velocity of nine miles an hour, in consequence of being swelled beyond its usual bounds by a succession of rainy days. It is easier to conceive than describe the conflict which ensued between this current and the waves of the Atlantic, as they met in a narrow channel at the mouth of the river.

About five in the evening, we passed this Charybdis, with only the loss of an anchor, and arrived opposite to a convent

nt belonging to the order of Saint Anthony, about a mile
the river. A ship from Greenock, in attempting to
follow our example, was dashed to pieces almost in our
view, but fortunately the hands were saved, though with
much difficulty.

The River Douro.

The Southern banks of the *Douro*, as far as the eye
can reach, is diversified with convents, and villas, the oc-
casional retreat of the wealthier citizens. The groves and
gardens that accompany them have a charming effect on
the eye of a Northern visitant, as the ravages of Winter
have not stripped them of their verdant foliage. The
orange-tree, which may be justly considered as the emblem
of gratitude, here surpassed in beauty all the rest;

“ Flowers and fruits at once she shewed,

“ And as she paid, discovered still she owed.”

The beauty of the prospect, and the serenity of the air,
even compared to the naked trees and piercing winds of
the country from which we had lately departed, rendered
the transition enchanting.

The Douro is the largest river in Portugal, except the
Tagus; it takes its rise near *Soria*, in Old Castile, and
after traversing a tract of about an hundred and twenty
leagues, is lost in the Western Ocean. As it approaches
the sea, it winds its course in a vale formed by two im-

menſe and oppoſite mountains, where it is of depth ſufficient for the largeſt trading veſſels to anchor along the banks on either ſide. During three days the rapidity of the current prevented our receiving the cuſtomary viſits, without which none dare attempt to go aſhore, under pain of imprifonment. The object of theſe viſits is twofold, the one to ſearch for contraband goods, the other to examine and report the ſtate of the paſſengers health. On the evening of the fourth day, three officers came aboard, accompanied by an interpreter, who, in the lofty tone of authority, commanded thoſe who had either tobacco or ſoap * in his poſſeſſion, to bring forth the ſame: his mandate was immediately obeyed; but as the Captain was aware of the laws of the country, he ſuffered no prohibited goods on board, except a ſmall quantity of the above articles for private uſe, and theſe were not ſeized.

We muſt declare, in juſtice to theſe officers, that they performed their duty with ſo much politeneſs, that it carried more the appearance of a friendly viſit than an official ſearch. Thoſe who have witneſſed the viſits of Britiſh cuſtom-houſe officers, upon ſimilar occaſions, will ſcarcely believe that ſo much urbanity exiſts among men of that claſs. The late Marquis de Pombal, on his arrival as ambaffador to the Britiſh court, was ſo rudely treated by a group of theſe gentry, that it impreſſed him, ever after,

* The importation of theſe articles is prohibited even in the ſmalleſt quantity.

with

h an unfavourable idea of the execution of the revenue
s of this country. And it is generally supposed, that
circumstance alone operated as the cause of the re-
ations which he afterwards established relative to the
e-trade of Oporto, regulations not very friendly to
interest of the British factory of that city,

After the visitation of the above officers, we were in
ectation of that of the physician; but as his personal
ndance was prevented by indisposition, he dispatched
ertain deputy to supply his place. This illegitimate
of Esculapius commanded every person on board to
ear on the deck, whilst he surveyed them from the
osite shore, at the distance of about two hundred
ls; and indeed I could not help surveying him from
d to foot, for so curious a figure in the medical line
er struck my sight before. To judge of his talents by
drefs, (the modern criterion of merit,) little was to be
ected, for he appeared to despise all the formal trap-
gs of the faculty, such as the fable drapery, the broad-
amed beaver, the full-bottomed wig, &c. his drefs was
er convenient than otherwise, it consisted of a red cap,
ue jacket somewhat lacerated at the elbows, — — —.
ing considered a few minutes, he took a pinch of snuff,
nodding his head, pronounced a few words to this
t: *I certify that ye are all in good health.* Whether
erived his information from intuition, or from the pene-
on of the visual organs, or whether it happened merely

from chance, he certainly pronounced a verdict which even Hippocrates could not refute.

Oporto.

On the evening of the eighteenth of January, one thousand seven hundred and eighty-nine, the passengers, consisting of two students, appointed for the university of Salamanca, and myself, were conducted to Oporto, and recommended to an English tavern, where we took up our residence. The first thing that strikes the mind of a stranger, on his arrival here, is the devout appearance of the inhabitants. Religion seems to be their only pursuit. The clattering of bells, the bustling of processions, and the ejaculations of friars, engage the attention by day, whilst every part resounds by night with the chaunting of hymns.

Oporto is the second city in Portugal, in point of extent, population, and trade. It is seated about a league and a half from the sea, upon the declivity of a hill, on the North side of the river Douro. The houses rise gradually one above another, like the seats of a theatre. The majestic river which flows in the vale, covered with ships and boats, may be compared to a stage, on which, thousands of actors are seen daily engaged in the busy drama of trade. On the opposite side, we behold an immense mountain, which terminates the prospect, and presents this
commercial

commercial theatre with a scene highly picturesque, consisting of gardens, villas, convents, wine-stores, &c. all in the most natural style of perspective and colouring.

According to some antiquaries, the name of this city is derived from *Calle*, the title by which the Romans distinguished it. According to others, it is derived from the name of the founder, supposed to be *Getelus*, the son of *Cecrops* king of Attica, after whom it was called *Portus Getelus*, and hence they deduce the word *Portugal*. But the name of the kingdom, as Andrew Resendius, a man of great learning, makes it appear, is derived from the town or port of *Gale*, formerly a little obscure place, situated upon a rising ground on the river Douro. The harbour was at first resorted to upon the account of fishing, but being found very convenient for that purpose, numbers of people flocked from all parts and settled there. In time, it became a rich and populous city, and was called *Portugal*, a name which has since extended to the whole kingdom. This was the opinion of *Oforio*, and also of *Joens*, as appears by the following lines :

In that proud port half-circled by the wave,
Which Portugallia to the nation gave.

Mickle's Lusiad, b. vi.

As we have shewn the reason antiquaries assign for the kingdom's being called *Portugal*, it may not be improper to observe, that, as it includes a great part of ancient *Lusitania*,

sitania, so it is often distinguished by that name also. We shall therefore, in the course of this work, use the names *Portugal* and *Lusitania* promiscuously, as all the writers of that country have done.

Oporto, in common with most ancient cities, has the defects of being narrow, and so irregularly disposed, that there is scarcely a house in it with four right angles. Hence, a stranger would be led to suppose, that the forty-seventh proposition of the first book of Euclid had not yet found its way thither. The corner-houses of the streets in general, being obliquely disposed, render the adjoining houses of the same figure, as every one follows the crooked plan of his next neighbour. Thus all become rhomboids and trapeziums, defects which at first might have been avoided by relinquishing a little ground; but there are very few in commercial cities, who would sacrifice a few feet of their property, even for what Pythagoras sacrificed a hecatomb.

Many of the streets are so steep, that a man may be said rather to climb than walk them. But this defect is compensated by their cleanliness, which they owe more to nature than police; for as often as it rains, the floods of the adjoining mountains rush down in torrents, and sweep away all the impurities of the town. Lamps have not yet been introduced in the streets, except those which are placed at the *Sacraria* of the Madonas.

The

The houses, when viewed at a moderate distance, have a clean agreeable appearance, owing to the colour of the materials, the lowness of the roofs, and their not being figured by a multiplicity of chimnies, those vehicles of smoke, which make so conspicuous an appearance in the buildings of Northern climates. Here no apartment is furnished with a fire-place but the kitchen, and this is usually placed in the attic story.

The churches are large, strong, and magnificent buildings, but totally devoid of every thing that constitutes scientific architecture: theirs is of a species between the Ionic and Tuscan. The materials of which they are made are excellent, and the masonry-part not without merit. It is scarcely credible what riches are lavished on the inside of them; the altar-pieces, baldachins, &c. however defective in design, exhibit a profusion of gilding. It is certainly a very effectual thing to conceal the want of art or science, or ———. And yet the Portuguese have some artists not devoid of merit, but unfortunately are not encouraged. I knew a painter here named *Paula*, who would do credit to any school in Europe, the incitement to call forth the latent powers that were imprisoned within him: he was a native of Portugal, had studied many years in Italy, where he acquired correctness of drawing, and a chasteness of colouring, which indicated uncommon talents. Notwithstanding, he told me that he could scarcely eke out a miserable pittance,

pittance, though he painted every thing that was offered to him, from the sign-post to the apostle.

A lady who resided many years at Oporto, relates the following anecdote of a rich merchant of that city, who intended to embellish his apartments with paintings: for this purpose he applied to Signor Glama, who happened then to have some valuable ancient pictures in his possession, which he was commissioned to sell at a very moderate price; but the merchant, who was a better judge of the produce of the grape than of the pencil, started with surprise when he demanded twenty moidores for a Corregio, and said, “ That he had lately bought two new “ pictures of larger dimensions for the same money !”

Signor Glama was one of the artists employed by the Right Honourable William Burton Conyngham, when on his travels through Portugal, in making drawings and sketches of antiquities, &c. which may be seen among this gentleman's valuable collection of papers relating to Portugal.

The General Hospital, if completed, would be the largest building in Oporto. The principal front was intended to consist of an hexastyle portico in the Doric order, with a pavilion on each side. Although it is upwards of twenty years since the foundation of this structure was laid, there is yet but a wing of one of the pavilions

is covered in; the rest is raised but a few feet above surface, and is likely to remain in this state, a magnificent modern ruin, and a lasting monument of the folly of not proportioning the design to the public purse. The site is of all others, perhaps, the most ineligible for æconomy, on account of the inequality of the ground, a circumstance which obliged the architect to build walls in the thickness, as massy as the famous wall which separates China from Tartary.

Towards the North West part of the city, upon an eminence, is situated the barrack; it consists of three files of small but clean apartments, of about ten feet in height; adjacent to it, is an extensive parade. The whole is encompassed by a wall, and is supposed to contain about five hundred infantry. On entering the gate, it is customary to salute the sentinel. Deserters are generally punished, not with stripes, but with servile labour; we met half-a-dozen of these victims chained in pairs, carrying provision on their *backs*, which to a Portuguese is a mark of the deepest ignominy; for, according to their generous sentiments, that part of the human frame, which is never to be taken by the enemy, is not to be degraded by any servile occupation; hence, even the poorest peasant is always obliged to carry his load, either in his hands, or on his head.

The annexed plate exhibits a view of a building which is nearly completed, and intended principally for the use

of the British factory. The ground-story is to be the Exchange; the next (over the mezzanine) the Ball-room, which is fifty-five feet long by thirty broad, and has two tier of windows in the front. The whole is carried on from the designs of William Whitehead esq. the British consul. Over the center acrotoire, on the top of the building, is to be placed a statue, on the subject of which the factory have not yet decided, and in all probability will not for some time, as artists are generally the last who are consulted here on these occasions. We should suppose, that in a commercial edifice like this, taking the country into consideration, a statue of Prince Henry, the Pharaoh of navigation and the source of commerce, would not be unsuitable. He is generally represented as holding a globe in one hand, a chart in the other, and his motto on the pedestal *Talent de bien faire*. The ingenious architect has filled four pages in folio with calculations, which ran to quadratick equations, in demonstrating how much the intended statue should incline forward, so as to appear perfectly erect to a spectator viewing it from the opposite side of the street. History does not inform us, that Phidias required the assistance of algebra in decorating Athens with his graceful statues.

On the South side of the town, near the verge of the river, is an extensive building called the *Serra*, perched upon the brow of a lofty precipice. Its form and situation convey the idea of a barrack; and indeed I almost

concluded it was some military structure, upon seeing a number of flags displayed from the windows: on inquiry, however, I found it was a convent belonging to the order of friars called the *Cruzes*, who this day displayed their ensigns, in honour of their patron saint. My guide pointed to one of the fathers, dressed in a black cloak andouched hat; he was mounted on a mule, according to the rules of his community, which ordain, that they must not be seen outside of the boundaries of the convent on foot. Each friar, therefore, is equipped in that manner; that they form, as it were, a sort of cavalry to the ecclesiastick corps, and are, in general, richer and more respected, or at least would be thought so, than the ecclesiastick infantry.

Among the commercial fabrics, the wine-stores claim the first rank, after the custom-house, in point of size. One of them, belonging to Mr. Warre, a British merchant, is an hundred and forty feet long by ninety broad. The side is divided into three corridores, by two series of wooden piers, extending from the one end to the other. Between these piers, and next the walls, are placed the wooden pipes, two in height. Several coopers and labourers are daily employed in preparing the wine for exportation. We were shewn here a sort of white wine, the produce of the province, which is so influenced by the weather, that when it rains it becomes muddy and unfit for use.

The

The following recipe, I am informed, is sometimes used by the merchants of Portugal for correcting sour wine. Fixed alkali, or salt of tartar, put into sour wine, will absorb the acidity, and give it the taste and smell of new wine. Too much alkali will turn it black and muddy; in order to avoid this defect, a quantity of the acid liquor is mixed with the alkali before it is applied.

In order to give the reader an idea of the annual exports of this city, it may not be uninteresting to annex the following state of the same in the year one thousand seven hundred and eighty-nine:

35,600 Pipes of wine, shipped to various parts of Europe and America.

4,989,000 *Varas* * of linen cloth, the greater part of which was sent to America.

40,000 *Varas* of stuff, sent to Brazil and Lisbon.

92,000 *Covados* † of woollen cloth, baize, &c. manufactured at Oporto and its district.

110,000 Dozen of various pieces of pottery.

8,500 Pipes of oil, part of which was sent to Brazil.

10,500 Chests of Brazil sugar.

56,000 *Arrobas* ‡ of sumach, tartar, potter's lamina, lemon-peels, and cork.

* *Vara*, A measure nearly equal to a yard.

† *Covado*, A measure which contains three quarters of a yard, or a Flemish ell.

‡ *Arroba*, A weight of thirty-two pounds in Portugal.

1,200 *Quintals* * of bay-berries.
1,000,000 Sweet and sour oranges.
8,000 Lemons.
500,000 *Varas* of lace, and other ornamental manufactures; sent to
Brazil.
150,000 *Covados* of silk, manufactured at Oporto and its districts;
sent to Brazil.

Respecting the manners of the inhabitants of Oporto, my short residence in this city has enabled me to form but a superficial idea, especially of the females, who are seldom observed out of doors, except in going to, or returning from church, a place they usually visit twice a-day; and then the face is veiled, or half-concealed beneath the folds of a black mantle. The few that I have seen unmasked, had a pale complexion, black sparkling eyes, and a countenance replete with simplicity. In stature they are rather low, but of a pleasing figure, their walk and deportment are easy and graceful.

The men are well-proportioned, rather low than tall, have a brown complexion, and reserved countenance. They are polite to strangers, and respectful to each other; even the poorest people are treated by their superiors with civility. Their dress in Winter is rather warm than elegant; a large *capote* covers all but the feet, and a part of the

* *Quintal*, A weight containing four *arrobas*, or 128 lb.

The

The labourers chiefly employed here are natives of Galicia, a province of Spain; hence they are called *Galegos*. Their number is computed at eight thousand in Oporto alone, and the whole kingdom is thought to contain not less than fifty thousand of these industrious adventurers. If this statement be correct, (and I do not give it on light authority,) and that each man lays up, on an average, eighteen pence *per* week, then the most profitable *trade* of Portugal is carried on by the Galicians; for their savings, according to this calculation, amount to one hundred and ninety-five thousand pounds *per annum*, which they carry to their own country. Those who have witnessed their manner of living, will admit that the sum is stated rather below than above the truth; for they are the most æconomic people in the world. They are fed gratuitously at the gates of the convents, lodged in cellars, stables, or cloisters, and clothed in rags, in which they usually repose. Yet many of them possess lands and houses in their own country, whither they return at stated periods to divide their hard-earned pittance with their families; and finally retire, as soon as they have made sufficient to live independent of labour, to spend the evening of life in the simple enjoyment of domestic felicity. To the honour of this industrious race we should not forget to mention, that the allurements of gain have rarely been known to betray any of them to commit a dishonest action.

Here

Here I took leave of my fellow-passengers, highly pleased with the civility of our hostess, who was a goodly old woman, though reputed for raising her voice times ; but as this proceeded more from necessity than voice, it was excusable in a solitary widow like her, contending with adversity at an age when others sink into it. Her tongue was the weapon she generally appealed to whenever she thought her rights invaded, and the only weapon such a feeble creature was capable of wielding. She asked her why she did not return to her native country ; Ah ! (said she) that country is too cold for one that has been so long accustomed to this ; but at all events, I shall return thither three months before I die, in order to leave my bones in old England."

Journal of seven Days Journey from Oporto to Batalha.

January 23. I set out for Batalha in a small chaise, accompanied by a Portuguese youth going to Lisbon to be educated for the church. This youth was recommended to my attention by his guardian, an aged priest, who, though in no wise related to him, maintained and educated him from his infancy, when death deprived him of his parents. The friendly manner in which he embraced him at our departure, and the tenderness he expressed for him by his tears, impressed me with a high opinion

D

opinion of the humanity of those people, and recommended this worthy priest's sanctity and humanity, more than his rosary and reverential habit.

As soon as we crossed the Douro, we were joined by three other carriages returning to Lisbon; two of them were empty, the other was engaged by a gentleman from the province of Minho. This gentleman has been my topographer on the road; and I fear that the names of some places, not to be found in the Portuguese maps, partake of the corrupt orthography of his province, wherein they speak a dialect between the Portuguese and the Spanish languages. We were also accompanied, in the first day's journey, by four Galician labourers, employed by the muleteers for the purpose of assisting them in rescuing their vehicles and mules from the obstructions that lay in the way. It is extraordinary, that so near the second city in the kingdom, there is not a perch of what we should call a road; some efforts, it is true, have been made to form one, but so ill contrived, that the first torrent has swept the greater part of it away. We should not have been able to proceed without the aid of these labourers, as the mules were every moment tumbling, or embarrassed in the mud, where they must have remained but for the united efforts of the company. At four o'clock in the afternoon we reached *Dos Carvalhos* in a miserable plight; mules and muleteers, Galicians and passengers, all in the same livery, bespattered from head to foot.

Estalagem dos Carvalhos, or the Caravanfary of the Oaks, distant about one league from Oporto, which we left nine o'clock in the morning, closed this day's stage. Whilst dinner was preparing, I took a survey of this extensive Caravanfary, and sketched the view of the same hereto annexed, (Plate II.) It contains, besides a number of furnished apartments, offices for cattle, implements of husbandry, &c. The most commodious part of the whole is the stable; but the kitchen appeared to be the most entertaining; about the center of it is a circular estrade, raised about fourteen inches above the floor, on which the fire was placed, and several earthen pots resting upon tripods. Here all assembled to spend the evening. Priests, pilgrims, gentlemen, muleteers, and beggars, without distinction, sat round this blazing orb, in social intercourse; one class chaunting vespers, another reciting rosaries, a third recounting miraculous tales of provincial saints, whilst, at intervals, a well-timed joke stole round, which relaxed even the brow of devotion, and set the circle on a roar.

When supper was ready, the motley society sat down as promiscuously as before, to a table covered with simples, that would suit the palate of an Epictetus. This table was placed in a hall, the door of which was seldom closed day or night; every one had free access to it, the poor might enter as freely as the rich, and when once entered, the imaginary distinctions which separate man from

his fellow-being vanished. The grave is not a greater enemy to distinctions, than the *Caravansary dos Carvalhos*!

January 24. Here our Galicians consigned us to our fate, and returned to Oporto. At five in the morning we continued our journey, amidst incessant rain, to *St. Antonio da Rafana*, where we took up our lodging for the night. Our repast, which included dinner and supper, consisted of bread, wine, dried fish, and oil; the latter I did not taste, as I saw the cruet replenished from the lamp. A Portuguese gentleman who sat next me, cried in broken English, "This is bad fare, Sir, but you must expect no better till you get to Lisbon."

After dinner, I paid my respects to the family of the house, and found the hostess, with her two daughters, seated on their heels, spinning flax by the light of a lamp. The spindle and distaff supplied the place of the wheel, the use of which, perhaps, is unknown to them. It is much to the credit of the women of Portugal, especially those of the province of Beira, that they manufacture all the linen used in the kingdom, through its various branches; they sow the grain, reap the produce, and hatchel the flax, afterwards they weave the yarn, and make up linen not inferior, perhaps, to any in Europe, for colour, softness, and durability. Every house is supplied with plenty of this linen, however indigent in other respects; even

table of the poorest peasant has a clean cloth and nap-
er, though his repast consisted of nothing more than
bread and chestnuts.

Sunday, January 25th. Our muleteers would not de-
part this morning till they heard divine service. We ac-
panied them to a small chapel, about half a mile from
the village, where a venerable old father celebrated the
service of the day with great decency. The auditory had
a respectable appearance; not one was to be seen among
whom whose apparel bespoke wretchedness. This day's
journey was more pleasant than that of the foregoing, as the
weather was fair, and the way tolerably clean. Towards
the West we had an agreeable prospect of the sea; the land
lying on the coast appeared in good cultivation, and
the shelving mountains were planted with trees. At five
o'clock we concluded our Sabbath-day's journey, at a little
place called *Algarve Veilha*, nine computed leagues from
Lisbon. We expected our dinner would have compensated
the involuntary abstemiousness of the two preceding days,
in which flesh-meat was interdicted; but to an Epicure
was great the disappointment! when summoned to the
table, instead of the smoking sirloin, we found but a
slice of beef floating in an ocean of meagre soup.

At the commencement of the night a group of swains
surrounded the village, attuning their nocturnal strains to
the charms of their favourite nymphs: afterwards they
assembled

assembled at our inn, and danced with the muleteers, who seemed at every trip to shake off the fatigue of the journey. The village-nymphs were content to remain as spectators, except one, guarded by a toothless duenna, who ventured to join with a spruce city muleteer in a fandango.

January 26th. We set out at six o'clock in the morning, and passed through a pleasant country, diversified with hill and dale, clothed with groves of spruce and cork trees. Having crossed the river *Vouga*, we met another, a short distance from thence, properly named *Rio da Bella*. After taking some refreshment at *Sardad*, we passed through *Villa da Bella*, the appearance of which does not justify the name. In every village, we observed that the residence of the lord of the manor was distinguished from the other houses by its magnitude; in the front are ten or twelve apertures without glass; the inside corresponds to the simplicity of the outward appearance, with regard to ornament; and as to furniture, the post-deluvian habitations, perhaps, were not less encumbered. In a country like this, where the mildness of the air, and the verdure of the fields at every season of the year resemble a perpetual spring, the inhabitants, constantly invited abroad, are accustomed to consider their houses as little more than places of shelter by night. Hence furniture is to them of no real use, except the few articles that appertain to the conveniences of their simple mode of living, and in the choice of these few they are not very scrupulous.

During

During a good part of this day we travelled through a level country, but without inhabitants or cultivation, though the soil appeared well calculated for every species of culture. Land is of so little value here, that, instead of square or triangular divisions of property, the only separations known are rivers and mountains. A farm-house is a novelty, and one might as well seek in the deserts of Arabia for a rick of hay, or a stack of corn. *Melbado* ended this day's journey; as soon as we sat down, the table was spread with bread, honey, fruit, and wine.

January 27th offered the most sublime prospect I ever beheld. We reached the summit of the loftiest mountain in this part of the country about break of day, when a few feeble rays, of a deep purple colour, began to shoot from the Eastern sky. These shortly yielded to a transient shower of rays of a saffron hue, which appeared to ascend like the flames of a volcano; their rapid expansion instantly dispelled every gloom, and filled the horizon with a blaze of glory. We stopped a while, and looked with admiration at the phenomenon, whilst we reflected on the Divine Fiat of the Creator, as delivered by the Divine Prophet, thus in the language of the Poet,

Light heard God's voice, and eager to obey,
From all her Orient fountains burst a way.

Coimbra.

Coimbra.

At ten o'clock in the forenoon we arrived at *Coimbra*, a city long celebrated as the Athens of Portugal. It is situated in $40^{\circ} 12'$ North latitude, about an hundred miles from Lisbon, and built partly on the Western side of a steep rocky precipice, and partly on a plain contiguous to the river *Mondego*. Notwithstanding the elevation of its site, we did not perceive it till we had almost entered on it; when the churches, colleges, and lofty towers broke in upon the view at once, and realized the description of Camoens:

Here castle walls in warlike grandeur lour,
 Here cities swell, and lofty temples tower:
 In wealth and grandeur each with other vies;
 When old and loved the parent-monarch dies*.

Lusiad, b. iii.

This city formerly experienced all the vicissitudes of war, and a rapid succession of different masters. Romans, Alans, Moors, &c. successively maintained a transitory possession of it, as may be collected, I am informed, from the remains of various inscriptions, still to be seen on the walls of its ancient structures.

* *Parent-monarch dies*—King Diniz, who founded the university of *Coimbra*.—For brevity's sake, we beg leave to advert, that the extracts cited in this work from

the *Lusiad* of Camoens, are according to Mr. Mickle's excellent translation of that beautiful poem.

To

to the philosophic mind it must afford a train of
sing reflections, on considering, that this delightful
once the sanguinary theatre of hostile contention,
now become the peaceful retreat of the muses. Its col-
are numerous, and liberally endowed. The number
students in the various classes of literature are estimated
three thousand.

examining the interesting objects of this city, I had
st forgot to deliver a letter of introduction to the
of St. B——. I was conducted to his cell, where
ad just sunk into his after-dinner nap; and as the
nometer, to a Portuguese constitution, was rather
he sat in a two-armed chair, opposite to a window,
ugh which the beams of the sun played on him in all
meridian effulgence. His feet were enveloped in a
t of straw-work, and his body wrapped up in a black
le lined with flannel. To the wearied forlorn traveller,
happy must such a state of peace and slumber appear,
contrasted with the anxieties attendant on active life.
the effects of this unagitated abstraction seemed im-
d on his Reverence's countenance, the plump features
ich plainly evinced that he never perplexed his mind
intricate labyrinth of science. After a few minutes,
nsigned me to the care of two young gentlemen,
ts of the university, who very politely shewed me
l of the most striking curiosities of the Museum.

I regretted that time would not permit me to examine sufficiently the fine collection of land and sea animals this Museum contains. Here are also a very extensive series of the various classes in the mineral and vegetable kingdoms, arranged according to the Linnæan system. If we may judge from the capaciousness of the several apartments occupied by these rarities, the Museum of Coimbra is inferior to few in Europe; which is not extraordinary, if we recollect that for ages it has been the repository of the curious productions of nature and of art, pouring in from the Eastern and Western hemispheres. The Library is also very extensive, and stored with an immense number of printed books and manuscripts.

From the many local advantages Coimbra possesses for trade and manufactures, an English traveller is surprised to see how little the inhabitants avail themselves of these favourable circumstances. But that, in a great measure, is owing to their finding an easier mode of subsistence in devoting their time to the service of the university. Its principal factories consist of pottery, of which there are six for red ware, and eleven for glazed. The experience of ages, with the aid of various experiments made in the chymical laboratory of the university, have contributed to raise this branch to a high degree of perfection. Woollen and linen cloths are also manufactured here, and it supplies the kingdom with *wooden tooth-picks*.

Towards the close of the evening, I walked through one of the streets in the lower part of the town, and found them crowded, as it was market-day. Among the various articles exposed for sale, the chief were pottery, honey, wax, and vegetables. The home-consumption of the first article cannot, I imagine, be very great; for, withstanding its fragility, it seldom falls a victim to collision or inebriety; as perhaps no nation is more exempt from the fallies of the one, or the excess of the other, than the Portuguese.

One of our Chinese historians observes, that the people of Canton make the sale of their brittle ware the barometer of European passions; and as often as the sale augments, they are known to say, "The preceding year has been a passionate one in Europe."

A short distance from the above scenes of frugal traffic, I approached a small assembly of men and women beneathed adjoining to a smith's forge; their voices were raised in chaunting vespers, which, however, did not interrupt the course of industry. The blacksmith, who led the concert, continued to hammer out the horse-shoe, the malleable notes of which were modulated by the sonorous base of a wine-tierce that a cooper was hooping. Every pause of the hammer and adze was filled with the sweet notes of the females, who, without these accompaniments,

paniments, would have rendered justice to the sacred song.

In the year one thousand two hundred and forty-six, an instance of loyalty occurred in this city, which deserves to be recorded, as it strongly marks the bravery of the ancient Portuguese, and their fidelity to their lawful sovereign. A brave old soldier, named *Don Martin de Freitas*, was appointed governor of the town by *Don Sancho* the Second. When his ambitious brother *Alonzo*, who was about to usurp his crown, had laid siege to it, *Freitas*, faithful to his trust, and superior to bribes or threats, encouraged the besieged to bury themselves in the ruins of the fortrefs, rather than yield to a man who could stifle the feelings of a brother, and violate the duty of a subject. Having sustained the siege twelve months, and finding his resources exhausted, he repaired secretly to Toledo, the last asylum of his unfortunate sovereign; But, alas! the Prince, weighed down with affliction, a few days before had paid the last debt to Nature. The governor, however, was not satisfied till he fulfilled the solemn vow he made; namely, never to deliver up the keys committed to his trust, but to him from whom he received them. Accordingly he ordered his sepulchre to be opened, and put the keys of the city into the cold hand of his generous master. Having thus fulfilled his duty, he returned to Coimbra, which still held out by his order, and then surrendered to *Alonzo*.

Don

Don Sancho is allowed by most historians to have been a just king, a brave commander, and an affectionate husband. His queen, *Dona Mencia*, according to the superstition of the age, was said to have given him an enchanted sight, to incite his amour, which disturbed his intellects. The clergy, in conjunction with his brother *Alonzo*, Earl of Bologna, were supposed to have been the propagators of calumny, and the fomenters of the confusions which ensued; till at last the unfortunate Prince was deposed by Pope Innocent IV. His beautiful queen was torn from him, conveyed away as a prisoner by one named *Raymond tocadero*, and was never heard of more.

The fate of the above Prince, when compared to that of *Alfonso VI.* involves a question which the civilians of Portugal can best answer. The former lost his wife, his crown, and his liberty, for one of the most amiable virtues in private life; namely, loving his wife. Whereas *Don Alfonso*, in the seventeenth century, lost his liberty, his crown, and his wife, for the very contrary cause.

January 28th. At day-break we resumed our journey, and arrived at the village of *Condexa*; in which I do not remember any thing remarkable. *Solgeira* presented the appearance of a river, which gushed from the interstices of a number of sharp disjointed rocks. At five in the evening we entered Pombal, a city distinguished by giving title to the

the late celebrated Marquis *, whose name will ever sound like the departing knell to the disciples of Ignatius Loyola. The remains of that illustrious statesman are deposited in the parish church of this city; the inhabitants speak of him with enthusiastic respect.

There are but few objects here to arrest the traveller's attention, except a castle, placed, as usual, on an eminence; the dilapidated remains of which are scarcely sufficient to enable even an artist to form an idea of its former state; and it is probable, that in a few years, the remaining fragments will experience the fate of the foregoing, which have been carried away for the pious purpose of building convents.

Having surveyed these vestiges, I returned to the inn, to partake of a fowl boiled in rice; there were also some fresh eggs, and a desert of figs and walnuts; so that we fared sumptuously to-day. But we were not equally happy in a bed-chamber, for the place where we lay was better calculated for dancing than repose, both from its dimensions and situation; it was immediately over the stable, where there was at least a score of mules, each furnished with a bracelet of small bells, which continued tinkling all night with the nodding of their heads, as they contended with knotty straw. The floor was composed of planks, with-

* The Marquis de Pombal.

t a ceiling, perforated in some parts, and shrunk in
ers, leaving vacuities about the width of the S in the
nding-board of a guitar; so that every tinkle distinctly
ched the ear. To rest in a situation of this kind was
ossible; therefore I was under the necessity of rousing
muleteers to proceed on our journey. The mistress
the inn, at our departure, made a handsome apology:
am sorry, Senhors, (said she,) that you have not rested
vell; but since the musick was not agreeable, I shall
make no charge for it."

January 29th. Passed through the city of *Leiria*, of
ich we shall have occasion to speak hereafter. In five
rs after, we arrived at *Batalha*. Here I took leave of
fellow-travellers, with no small share of mutual regret;
person in my situation could have witnessed so much
dness, without bearing testimony to the fidelity of my
leteer, who seemed anxious to supply every inconve-
nce of the inns, and render the journey as agreeable as
ible.

Royal Monastery of Batalha.

The sight of this edifice would have amply repaid a longer journey, even though less pleasant, than that I had just experienced; and what enhanced the pleasure of the prospect, was the unexpected sight of it at an hour when the sun was setting, and every turret was gilded with the radiance of his descending beams. The busy assemblage of spires, pinnacles, buttresses, and windows; their deep projecting shadows, the Siberian solitude of the place, and the venerable appearance of the friars, rendered this one of the most remarkable scenes I ever beheld.

For my introduction to the Prior of this convent, I am indebted to a letter obtained through the favour of Mr. Searle, a British Merchant at Oporto, a gentleman from whom I experienced every hospitality and civility during my abode in that city. As soon as I approached this worthy Prior, I could not help contrasting his appearance and manners with those of the Prior of St. B——; his face was marked by strong angular lines, but apparently more the effects of thought than of age, which might be about fifty. He was tall, thin, of a reverend deportment, with a countenance replete with serenity; and though he presided as chief lord of the mansion, his pre-eminence was conspicuous only in his superior wisdom and modesty.

This

This monastery is situated in a small village called *Batalha*, in the province of Estremadura, about sixty miles North of Lisbon; it was founded by John the first, King of Portugal, at the close of the fourteenth century, in consequence of a signal victory obtained by him over the numerous forces of Castile, in the hard-fought battle of *Aljubarota*.

The architecture is of that style called Modern Norman Gothic, and may be justly considered one of the most perfect and beautiful specimens of that style existing. The whole, considering its age, is in good preservation, and has suffered very little from the usual injuries of the elements, owing to the durability of the materials, and the serenity of the climate; some parts, however, have been damaged by the fatal earthquake of one thousand seven hundred and fifty-five, which the fathers, on account of the poor revenue of the convent, have not been able to repair; but as far as their means extend, they are careful in cleaning and preserving it from accidents.

In the construction of the church, we observe none of those trifling and superfluous sculptures, which but too often are seen to crowd other Gothic edifices; whatever ornaments are employed in it, are sparingly, but judiciously disposed; particularly in the inside, which is remarkable for a chaste and noble plainness: and the ge-

neral effect, which is grand and sublime, is derived, not from any meretricious embellishments, but from the intrinsic merit of the design.

The forms of its mouldings and ornaments are also different from those of any other Gothic building that I have seen. The difference chiefly consists in their being turned very quick, cut sharp and deep, with some other peculiarities which cannot be well explained in writing. Throughout the whole are seen a correctness and regularity, evidently the result of a well-conceived original design; it is equally evident, that this design has been immutably adhered to, and executed in regular progression, without those alterations and interruptions to which such large buildings are commonly subject.

The extent of the building, from the Western entrance to the Eastern extremity, is four hundred and sixteen feet. From North to South, including the monastery, it measures five hundred and forty-one feet. The entire, except the inferior offices and dormitories, is built of marble originally, not very dissimilar in colour to that of *Carrara*; but that colour is now changed internally to a modest grey; externally the stone has contracted a yellow scoria, highly picturesque to the eye of the artist.

Principal

Principal Entrance. (See Plate III.)

In every thing that constitutes the ornamental or the elegant, the principal Entrance certainly stands unrivalled by any other Gothic frontispiece in Europe. The Portal, which is twenty-eight feet wide by fifty-seven high, is embellished with upwards of one hundred figures in *alto relievo*, representing Moses and the prophets, saints and angels, apostles, kings, popes, bishops, and martyrs, with their respective insignia. Each figure stands on an ornamented pedestal, beneath a canopy of delicate workmanship; they are separated from each other by an assemblage of mouldings, terminating in pointed arches.

Below the vertex of the inferior arch is a triangular recess, where there is seated on a throne, beneath a triple canopy, a figure with a celestial crown, his left-hand resting upon a globe, the other is extended in the act of admonition. This figure represents our Saviour dictating to the four Evangelists who surround him, attended by their respective attributes.

The summit is crowned with an ornamental railing, at the height of about an hundred feet from the pavement of the church. The space between that and the Portal is occupied by a large window of singular workmanship; it consists of tablets of marble, formed into numerous

F 2

compart-

compartments, whose interstices are filled up with stained glass. In the evening, when the sun is opposite to this window, its beams dart through the perforations, and cover the walls and pillars of the church with myriads of variegated tints. It is impossible to convey an adequate idea of the beauty of the effect, or the agreeable sensations they excite in the spectator.

Chapter-House.

In point of construction, the Chapter-House might be considered a master-piece of architecture. Its plan forms a square, each side of which measures sixty-four feet, and is covered with a vault of hewn stone. The principal ribs spring from slender shafts, and branch out in different directions as they approach to the centre, where all the radiating nerves, in the form of a star, encircle an ornamented patera.

It is recorded, that in building that magnificent arch, it fell twice in striking the centres, with great injury to the workmen. But the king, desirous at all events to have a room without the defect of a central support, promised to reward the architect if he could accomplish it; at this he was animated in such a manner, that he began it again, as if confident of success. The king, however, would not recommit the lives of his workmen in striking the
the

centres ; therefore he ordered, from different prisons the kingdom, such delinquents as were sentenced to capital punishment, in order that, if the like disaster happened a third time, none should suffer but those who had already forfeited their lives to the offended laws of their country.

Mausoleum of King Emanuel.

At the rear of the church is an unfinished Mausoleum of a curious form, wherein the architect has exhibited no artificial knowledge of geometry, or the principles of good and elegant design. In point of workmanship, neither the pen nor the pencil is adequate to express its real merits ; for, though most objects when transferred to the marble appear to advantage, this, on the contrary, though created by the most ingenious artist, upon examination, appears more beautiful than any representation of it on canvass or paper. And for these reasons, the marble finished, the sculpture in many parts detached from the mass of the block, and so minutely carved, that to preserve all the expressive marks and touches of the chisel, it is impossible to condense them into a smaller compass : that, to convey a true idea of the whole, the picture must require to be as large as the prototype. To give prominence ; there is a figure at the entrance, representing the fathers of the church, not more than twelve

inches in height, yet the sculptor has expressed its worn tunic in a thread-bare state.

We may form some idea of the magnitude of the design, from the magnificence of the entrance ; it is thirty-two feet wide at the splay ; as it recedes, the breadth contracts, till it forms an aperture of fifteen feet wide by thirty-one feet high. De Soufa, the historian, calls this a moderate sized aperture ; and, indeed, so it appears, for nothing is great or small but in a comparative relation.

Amongst the many thousands of ornaments with which this entrance abounds, we behold the following motto often repeated, *Tanyas erey*. The characters are Gothic, embossed, and encircled by rings knotted together. The writer whom we have just mentioned, has attempted to decypher this motto. The following extracts may give some idea of his manner of reasoning :

“ As it is the duty of an Author to deliver his opinion
“ on doubtful passages of history, it will not be deemed
“ presumptuous in me to endeavour to untie or cut, with
“ a short discourse, this, which is not a gordian knot,
“ though it appertains only to Alexanders to touch those
“ knots that are tied by kings.

“ On consulting a person of great erudition about these
“ words, we concluded that they were Greek : *tanyas*
“ being

being the accusative case of the Greek word *tanya*; and *ey*, the imperative of the word *eréo*, which means *seek thou, inquire, or discover*. Words apparently addressed from the Lord of the temple to King Emanuel; saying, as it were, *go thou and explore* unknown regions. Thus animating him not to desist from the enterprise had in contemplation at this time; namely, the discovery of India."

In the Loggia contiguous to the above door we observe a recess a shield, bearing the letters Ey between two lary spheres. "One should suppose, (continues De Mafsa,) that the founder of the edifice intended to excite the attention of the curious who came hither, and was resolved that it should cost them more trouble to explain enigmas, than to decypher an Egyptian hieroglyphick, or the Sibylline oracle. Indeed, it would be easier to form a judgment of subjects of the latter kind; and, with the assistance of words and allusive figures, may draw some satisfactory conclusion. But in the former, the precise meaning of the Author is difficult to be ascertained from a few insulated letters, subject to change, like the colours we wish to give to wax, or, like virgin-wax, susceptible of every voluntary impression.

The first difficulty that occurs is to ascertain the language to which these characters belong. I imagine they

“ are Greek, like those before mentioned : and as they
 “ are guarded by spheres, and a cross of the order of
 “ Christ *, there is unquestionably some mystery enveloped
 “ in them.

“ Indeed, the founder appears to have given us an em-
 “ blem like that of the Temple of *Delphos* in Greece. At
 “ the portal of which, as history informs us, there was
 “ an inscription addressed to those who entered : Γνῶθι
 “ σεαυτον ; that is to say, *Know thyself* ; and over the
 “ door an emblem Ei, similar to ours, which signifies
 “ THOU ART.

“ That emblem so employed the thoughts of the an-
 “ cient sages, that Plutarch composed a volume upon it,
 “ wherein, after many arguments, he concludes, that by
 “ the letter Ei is designated ONE ETERNAL GOD. His
 “ words are as follow :

* The latter belonged to the arms of King Emanuel, as he was master of the order of Christ, an honour conferred on him when he was Duke of Beja, by his predecessor John the Second. He also added to the insignia of royalty an armillary sphere, pursuant to an advice given him by King John a short time before his death. Hence the King is supposed to have presaged the discoveries which ensued in the Eastern world. However that was, its prophetick appearance was very propi-

tious to the Portuguese : for when Emanuel ascended the throne, he assembled his council to deliberate on the expediency of prosecuting the navigation to India ; many of the counsellors endeavoured to dissuade him from the enterprize, yet the King, inspired by the happy omen of the sphere, persisted in his resolution, and accordingly dispatched Vasco de Gama in that glorious expedition in which he discovered India in the year 1498.

Vide *Oferio* and *De Sousa*.

“ *Deus*

“Deus enim est & est nulla ratione temporis, sed æternitatis immobilis, tempore & inclinatione carnetis: in qua nihil prius est, nihil posterius, nihil futuram, nihil præteritum: nihil antiquius, nihil recentius: sed unus cum sit, unicus nunc sempiternam implet durationem. — Non enim multa sunt numina, sed unum.”*

Our Author at length concludes, that the emblem Ey ports the answer of Emanuel to the before-mentioned otto, which desires him to explore unknown regions;

Plutarch. lib. de Ei apud Delph.— meaning of the above passage of Plutarch is nearly this: “That God hath no dependence on time, but is a permanent and immutable Eternity; an Eternity without reference to time or change, so much that it contains nothing first or last, past or future, nothing more ancient or more modern. And since he is but One, He alone fills perpetual Eternity.—For there are not many deities, but only one.”—Father de Soufave, that “this is so conformable to what we find in Holy Writ, that we would think the Gentile Historian took it from that part where we read, *ego sum qui sum, qui est, misit me ad vos; I AM THAT I AM.* I AM hath sent me unto you.” Dryden*.” makes a similar observation in his Life of Plutarch. It is not less probable, however, that Plutarch, who was no stranger to the Mythology of the Egyptians, took the above idea of the deity from the inscription of the statue of Isis at Sais; the meaning of

which was this: *I am all that is, has been, and shall be; and no mortal has ever yet removed the veil that covers me.* Since we have mentioned the Egyptians, let us hear their notions of the Deity. “God is neither the object of sense nor subject to passion; but invisible, only intelligible†, and supremely intelligent‡. In his body he is like the light, and in his soul he resembles truth§. He is the universal spirit that pervades and diffuses itself over all nature. All beings receive their life from him||. There is but one only God, who is not, as some are apt to imagine, seated above the world, beyond the orb of the universe; but being himself all in all, he sees all the beings who fill his immensity, the only principle, the light of heaven, the father of all. He produces every thing; He orders and disposes every thing: He is the reason, the life, the motion of all beings¶.”

Chev. Ramsay's Theology of the Ancients.

* Exodus, Chap. iii. v. 14.
§ Vita Pyth. Porphy.

† Plut. Vita Numæ.
|| Lact. Inst. lib. v.

‡ Diog. Laert. lib. xli.
¶ St. Just. Serm.

saying, "I know, O Lord, that nothing but Thee is
"worthy to be fought for. Those seas and lands have
"their limits and duration, but Thou alone art eternal,
"immortal, infinite."

To return to the Mausoleum; the architecture in some parts is Arabian, in others absolute Gothic. The inside presents an octagon, the diameter of which, between the parallel sides, is sixty-five feet. This was to have been covered with a vault of hewn stone, as appears by the parts already commenced at the height of about seventy-one feet. The whole is carried up to the height of about seventy-five feet; and though it has been exposed to the weather since the year one thousand five hundred and nine, it scarcely exhibits any traces of decay.

Respecting the founder, there are different opinions: Some attribute it to King Emanuel, others to his sister Queen Leanor, consort of his predecessor John the Second, who intended it as a depository for her husband and the other royal personages interred in the convent without monuments suitable to their rank.

It appears, however, that if Emanuel was not the founder, it has been carried on under his auspices, by his name being often repeated about the architraves of the windows. But at the death of his sister, he drew all the artificers employed here to the convent of *Bellem* near

isbon, founded by him in testimony of his joy for the discovery of India; in consequence of which, this work has since remained in that neglected state.

The sides of the octagon, except the one at the entrance, are finished with arches leading to as many chapels, each distinguished by the devices of the princes for whom they were intended. The pious Leanor, in one of them destined for the sepulture of herself and the king or consort, has introduced her own maternal device; that is, the pelican in the act of piercing its breast.

Indeed, it is much to be regretted, that a fabrick whichounds so much to the honour of human ingenuity, should remain in such a state of neglect. If we may be allowed to judge from what is already done of it, had not the death of the above princess prevented its completion, the modern world would have to boast of a Mausoleum, in magnitude and construction not inferior to the celebrated Mausoleum of the ancients*; and the memory of Leanor would be transmitted down to posterity with as much applause as that of Artemisia.

The latter, although she lived but two years after the foundation of her Mausoleum, yet her survivors, out of respect and gratitude to the memory of so affec-

See Pliny, b. xxxvi. c. 5 & 13. Fischer's signs of this Edifice in the Description of
 Historical Arch. Tav. vi. See also my De- Batalha.

tionate a princess, who made a living sepulchre of herself, by imbibing her husband's ashes, did not desist till they finished her design. Had the survivors of the Christian princess possessed so much gratitude or generosity, Batalha, in point of architecture, would not be inferior to ancient Halicarnassus. And even in its present state, were it not buried in an obscure part of Portugal, it may be said of it, as the Jews have recorded of the sepulchre of Simon Maccabeus, that it was never without visitors to admire it.

According to the account of those who are supposed to have had their information from the records preserved in the Royal Archives of Lisbon, the name of the architect of the church was Stephen Stephenson, a native of England. But the Fathers *Cacegas* and *De Suiza*, who have written the History of Batalha with great accuracy, are silent on this head. They inform us, that the King, desirous of building a monastery superior to any in Europe, invited from distant countries the most celebrated architects that could be found. Now, as Gothic architecture at that time flourished in England, it is not improbable that some of its artists might have embraced the invitation of so liberal a Prince, especially as his consort, Queen *Philippa*, a Princess endowed with many amiable qualities, was the eldest daughter of John of Gaunt, Duke of Lancaster, son of Edward the Third.

The

The establishment of the Monastery is as follows; *viz.* forty-five mafs-friars of the Dominican order, four novices, two tonsures, and thirteen lay-brothers. They are governed by four prelates; to wit, a prior or superior, a master of novices, a vicar, and a chief confessor. The other dignitaries are as follow; *viz.* the three professors, who are appointed to teach seculars, reading, writing, and grammar; the precentor, the sacrist, the inspector of the stores, the superintendant of the kitchen, the hospitaller, and the two treasurers. There are fourteen servants, *viz.* a cook, who is paid four thousand eight hundred *reis* * *per* year, with board and lodging; two carmen. four moidores † *per* year without board; a shepherd and a gherd, each at six hundred *reis* and four *alqueires* ‡ of key corn *per* month; and two servants to attend the prior, these have no fixed salary. The others are the shoemaker, laundress, and muleteers.

The annual revenue is computed at ten or twelve thousand crusades §, of which seven thousand are expended on the maintenance of the friars; besides, each is allowed four thousand eight hundred *reis* a year for clothing. Of the remainder there are four hundred milrees || applied in cultivating their lands. The surplus, after paying ser-

n *reis* are equal to $\frac{27}{48}$ of a penny.

moidore is worth 1*l.* 7*s.*

alqueire, I believe, holds one peck

three quarts and one pint. *Vieyra's Dict.*

§ A crusade is worth 2*s.* 3*d.*

|| A milree is valued at 5*s.* 7½*d.*

vants

vants hire, is expended in repairs and other contingencies.

During a residence of thirteen weeks in this abode of peace and hospitality, I experienced every politeness and attention from the fathers, who, in every respect consistently with the duties of their order, practise the virtuous precepts of their sacred religion. In their mode of living there appears nothing to envy, but a great deal to admire and commend; they eat but twice in the four-and-twenty hours, dine at eleven o'clock, and sup at eight. The daily allowance of each is two small loaves, one pound and a quarter of meat, the same quantity of fish, besides soup, rice, wine, and fruit: a great part of this is distributed among the poor. The rules of their order they observe with the most scrupulous rigidity; they are mustered every morning in Winter at day-break, and in Summer at five o'clock, then each brings a vase full of water from the fountain, to wash in, before he enters the choir. Their cleanliness, regularity, and exemption from the anxieties of the world, contribute to preserve their health and faculties unimpaired to a very old age. And, notwithstanding the bodily infirmities which physicians ascribe to a state of inactive life, every father in the convent exhibited a pleasing exception to this maxim; for I could not discern one drooping with the weight of years, or who had lost a tooth, or who had an eye dimmed with

defluxion, though some of them had attained to the
of ninety and upwards. Such is the wise dispensation
Providence, that those men who have voluntarily se-
ced themselves from the mingled cares and enjoyments of
world, are compensated, even on this side of the grave,
a long and serene evening of old age, free from the
anxieties, disappointments, and painful reflections, which
attend the expiring days of the libertine and incon-
stant.

On the nineteenth of March, a French pilgrim, who
called himself Viscount Clararde, visited the convent.
The Prior received him with every mark of respect and
attention due to the high rank he assumed: during three days
he travelled with us, and greatly recommended himself by
the agreeableness of his manners. His age might be about
70; he was of a middle stature, had short black hair,
a countenance which betrayed more of the levity of a
courtier, than of the piety of a pilgrim. He was dressed
in a long grey coat, a tawdry laced waistcoat, and a
faded hat, mounted with a rusty cockade. A sable
cloak of oil-cloth, studded with variegated shells, adorned
his shoulders. From his neck and girdle were suspended
bags of different sizes, together with a tin case and a

lustreless fellow, just deserted from the French service;
he attended this pilgrim, and carried his baggage in a sheep-
skin.

skin wallet. He was now about to desert from his master's service, in consequence of the severity of his discipline; for as the Count conceived him to be a greater finner than himself, he oftener applied the knotty cordon of St. Francis to his shoulders than his own: the Prior, however, so far accommodated matters, that they departed in peace.

There are some particulars which, however trifling in themselves, sometimes make as lasting an impression on the mind as objects of greater magnitude, at least the few that I am about to offer have had that effect on me. The parental tenderness which poets and naturalists have ascribed to the stork, I had the satisfaction of contemplating at this place: one of these birds, with its affectionate mate, has resided for ages in a large nest curiously formed on the calceolus foliage which crowns the spire of the church. As Solomon sent the sluggard to the ant to learn industry, so the disobedient child would learn examples of filial piety from the numerous progeny of this connubial pair. The fathers and the people of the village would deem it little less than sacrilege to molest them; and indeed their humane protection is amply repaid by the services they render the country in destroying serpents, lizards, and other obnoxious reptiles.

In the village there lived a little male idiot, who came each day to the cloister to practise his favourite amusement,

ent, from which he could scarcely be drawn to satisfy hunger or thirst. This amusement consisted in an endless emulation between his toes for precedency; as he moved forward one foot, the other, as if jealous of being left behind, immediately advanced, and thus he moved on from morning till night.

This is the first place in which I had heard the warblings of the nightingale. The little songster poured his plaintive strains each night from a branch that shaded the window of my cell, and all Nature listened to the song, except the bittern*, whose loud and incessant screams lull the mind into sympathetic meditation.

Before we take leave of this Monastery, we must request the reader's indulgence, while we attempt to give a brief account of some of the most remarkable characters who are interred therein. In the center of the Founder's chapel is an insulated sepulchre, with two cumbent effigies of white marble, the size of life. These effigies represent the King and Queen; the former is dressed in a complete suit of armour, the latter in a long flowing robe, and graceful habit of the age; the head of each is dignified with a low open crown, beneath a triple canopy of curious workmanship, in the Gothic manner.

* The bittern is a species of bird that lives by suction in marshy grounds.

The memorable transactions of those royal personages are preserved in Latin inscriptions, finely sculptured in black characters on the sides of the monument, together with the mottos and emblems adopted by the King, expressive of his extraordinary achievements.

King John the First.

The reign of this Monarch is allowed by Historians to have formed a brilliant epoch in the History of Portugal. He was the natural son of Don Pedro, surnamed the Just, by Dona Tereza Lorenza, a Galician lady. He was born at Lisbon in the year one thousand three hundred and fifty-seven, and at the age of seven was presented for the first time to the King his father, who knighted him, and made him Master of the Order of Avis, agreeably to his preceptor's request. This honour was conferred on him in a convent of the same order, wherein he pursued his studies, and, happy for the nation, received a most excellent education, which so improved his strong natural talents, that he became one of the politest scholars, as well as the greatest statesman and monarch, of his age.

At the death of Ferdinand his brother, who succeeded his father on the throne, the King of Castile laid claim to the crown of Portugal in right of his wife. At this a
general

General discontent spread throughout the kingdom, which was then governed by the Queen, a worthless intriguing woman. Don John also asserted his right to the succession; but on being rejected, he resolved to depart for England. His being rumoured throughout Lisbon, the populace surrounded him and pressed him to stay, to protect them against the threatened power of Castile. He consented with apparent reluctance. The nobility were summoned to meet at the Town-house, to take into consideration the expediency of electing him Protector. As soon as they assembled, a cooper rushed into the midst of them, and drawing his sword, threatened any who dared refuse consent with death.

Thus was Don John proclaimed Protector by the multitude, though in opposition to the sense of the majority of the nobles. The prudent use, however, he made of power, soon gained him great reputation. Enabled by a liberal education, and a discerning mind, to discriminate the abilities of men; he made choice of his counsellors only for their talents and virtues, regardless of every consideration of birth or title.

In order to increase his popularity, he caused the property of those who fled the kingdom, or declared in favour of Castile, to be confiscated, and distributed among his own adherents. And to conciliate those who had

hitherto opposed his measures, he promulged a general pardon for all past offences, treason excepted; not conceiving, says Faria, that to support him, was the greatest of all treasons.

A few months after he was elected protector, the King of Castile with a numerous force entered Portugal. Almost every part at his approach surrendered, and acknowledged him as lawful sovereign. Having arrived before Lisbon, he invested it for the space of five months; but a plague which raged among his army, obliged him to raise the siege, and depart. Immediately after, the Protector was proclaimed King, in the twenty-eighth year of his age, and received in every part of the kingdom with demonstrations of joy.

The retreat of the Castilians, however, gave the new King but a short repose in the enjoyment of his crown; for they soon recruited their armies, and re-entered Portugal with all the forces of their kingdom.

Don John, understanding the approach of the enemy, drew together his troops from Coimbra, Oporto, &c. and marched out of Guimaraens to give him battle. On the morning of the fourteenth of August one thousand three hundred and eighty-five, he entered the plains of Aljubarrota, where he knighted several gentlemen. The Castilians

ians at first intended to march directly to Lisbon, yet, after some consultation, they resolved to engage. The forces on both sides were very unequal; the Castilians reported to have been thirty-three thousand strong, and the Portuguese but six thousand five hundred; besides, the latter had some local disadvantages.

The Sun was setting when these two unequal armies engaged; the Castilians at the first charge broke the Portuguese van-guard, but the King coming up, with his presence and example so animated his men, that in less than an hour the multitudinous enemy was put to the rout. The King of Castile, who headed his troops, being affected with an ague, was forced to save himself by flight*.

Most of the Portuguese who sided with Castile, and were in front of the army, were put to the sword. The royal standard of Castile was taken, but many pretending to the honour, it could not be decided by whom. Of the number of the slain no exact account is preserved, but it

Don *Laurenzo*, Archbishop of Braga, according to *Castera*, (the French translator of the *Lusiad*;) fought at the battle, gives the following account of the King of Castile's chagrin after the defeat, in a letter written in old Portuguese, to the Abbot of Alcobaça: The Constable hath informed me, that

“ he saw the King of Castile at Santerem,
 “ who behaved as a madman, cursing his
 “ existence and tearing his beard. And in
 “ troth, my good friend, it is better he
 “ should do so to himself than to us; the
 “ man who thus plucks his own beard,
 “ would be much better pleased to do so
 “ unto others.”

is

is reported to have been very great on the part of the Castilians; three thousand of their cavalry are supposed to have perished, among whom were many persons of distinction.

This is the famous battle of *Aljubarrota*; so called because it was fought near a village of that name: and in consequence of which the Royal Monastery of Batalha was founded, agreeably to a vow made by the King, importing, that in gratitude to Heaven he would build a magnificent Convent, if Providence on that day crowned his arms with success.

In consequence of this important victory, Don John was fixed on his throne; yet he lost no time in putting the kingdom in such a state of defence, that in future he should have nothing to fear from the power of his rival.

Hitherto he only acted on the defensive, but now he resolved to assail the enemy in his own country; and the better to succeed in his enterprize, he prevailed on the Duke of Lancaster to embrace this opportunity of enforcing his title to the crown of Castile, to which he pretended to have had a legal title, in virtue of Constance his lady. Accordingly the Duke landed at Galicia, with two thousand cavalry, and three thousand archers. His two daughters, celebrated for their beauty and accomplishments, accompanied him. The elder, named Philippa, was

married to the King of Portugal, and Catherine, the younger, to the King of Castile's eldest son. In consequence of which, hostilities ceased between all parties, and the Duke returned to England.

A period of six-and-twenty years had elapsed without hostility between the two rival Powers; during which time, the happiness of his people, and the instruction of his children, solely occupied the attention of Don John. Convinced of the superiority which he himself derived from a liberal education, he resolved that his sons should inherit a similar advantage, and hence he became their preceptor. The effects of his instruction, the annals not only of Portugal, but of all Europe, bear testimony. He had the felicity to live to see them attain the age of maturity, unrivalled in every manly accomplishment. To one of them, named Henry, the world is indebted at this day for the source of all the modern discoveries in navigation. But of this hereafter.

The victorious King John at length overcome with age yielded to the stroke of Fate, in his seventy-sixth year, and forty-eighth of his reign. No prince was ever blessed with more domestic happiness, or more beloved by his people. He was a deep politician, a bold commander, kind to his friends, and haughty to his enemies. It is true, he raised himself to the throne by many acts of cruelty, disgraceful to human nature; acts which no virtuous

tuous man would perpetrate for an empire; yet when he obtained the object of his ambition, he supported power, not by tyranny, but by the exercise of the virtues which constitute the happiness of a people. At times, however, he had recourse to severity*, when softening and popular arts, in which he was eminently skilled, proved ineffectual. The free and affable manner in which he received all men, gained him many friends; for he pretended not to affect the pride of a monarch, though he never sunk below the dignity of one. Nobility dined every day at his table, and after him the people were ample cultivated and encouraged polite literature. To the poor he was a protector and benefactor; and true to his word, he was never more liberally rewarded in Portugal, than during his reign.

Of his extraordinary prowess, all Historians bear testimony; and his effigy, which is over his tomb in the convent of Batalha, said to have been sculptured after Nature, seems to corroborate the fact; for it represents him a man of uncommon muscular strength. His helmet and battle-axe are also preserved here. I was not a little

* Here is a striking instance of it: A gentleman of the bed-chamber, named Don *Ferdinand Alonzo*, though a favourite with the King, was apprehended for making too free with Dona *Beatrix*, one of the Queen's ladies. *Alonzo* made his escape from the officers, and took sanctuary in a

church, affirming that he was married to her. But the King's ruling passion was jealousy, came in person, and dragged the unfortunate to the flames. The lady was banished to Castile, her native country.

prised on examining the latter ; perhaps there are but few men of this age could wield such a ponderous weapon *.

Indeed, he appears to have realized the ideas that Shakespear and Agrippa entertained of the vigour of those children born out of wedlock ; for, as we before observed, he was the natural son of Don Pedro by a Galician lady. “ The
“ beds of adulteresses (says Agrippa) have brought forth
“ the most illustrious heroes in the world ; as Hercules,
“ Alexander, Ishmael, Abimelech †, Solomon, Constan-
“ tine, Clodoveus king of the Franks, Theodorick the
“ Goth, William the Conqueror, Raymond of Arra-
“ gon, &c.”

As a further testimony of this Prince's personal strength, take the following anecdote, which we give on the authority of a Portuguese gentleman. Don John was so secure in the affections of his subjects, that he frequently walked abroad without any attendants. In one of his morning perambulations, he chanced to observe an old man, who was lame and blind, at the opposite side of a rivulet, waiting till some one came to guide his steps over a plank thrown across it. As there was no one at hand but the King, he instantly approached, threw him on his shoulder, and carried him in that posture to the next road. The poor

* Engravings of the above-mentioned battle-axe and helmet may be seen in the Author's description of Batalha. † De Sousa, the Portuguese Historian, compares Don John to Abimelech.

man, surprised at the ease with which he was carried
claims, "I wish Don John had a legion of such
"fellows to humble the pride of the Castilians, wh
"prived me of the use of my leg."

Here, at the request of the King, he gave a short
count of the several actions in which he had been engaged.
In the sequel his Majesty recollected that this was
Fonseca, the brave foldier, who had courageously fought
his side in the memorable battle of Aljubarrota, that
the crown on his head. Grieved to see him in this
distressed state, he desired him to call next morning at the
royal palace, to know how he came to be neglected by the
servants in power. *Who shall I inquire for?* quoted the
brave Belisarius. "For your gallant companion at the
"battle of Aljubarrota;" replied the King, departing.

A person who at a distance witnessed the scene, followed
after accosted Fonseca, and informed him of what the King
verieign had done. "Ah!" said he, (when he recovered
from his surprise,) "I am now convinced of the truth of
"what has often been asserted, the shoulders of mortals
"are certainly accustomed to bear great burthens.
"I rejoice in having devoted the prime of my life
"to the service of one who, like the Prince of Uz, is lame
"lame, and eyes to the blind."

Contiguous to the tomb of the Founder are four mural sepulchres of very elegant workmanship, in the Gothic manner, containing the remains of his sons, *Pedro, Henry, John, and Ferdinand*. First, of

Prince Pedro.

This Prince was Duke of Coimbra and *Monte Mor*, Knight of the order of the Garter, &c. During the minority of Don Alfonso the Fifth, his nephew and son-in-law, the government of the kingdom devolved to him; and all the Historians of that country allow, that the law was never dispensed with more impartiality, or better tempered with mercy, than during his administration, which continued eleven years.

Nor was he less eminent as a statesman, than as a general and a traveller. He distinguished himself in various engagements in Africa, where he headed an army of Portuguese against the Moors. He also signalized his valour in Germany against the Turks, under the standards of the Emperor Sigismund.

On account both of his voyages and eloquence, he was called the Ulysses of his age. In the year one thousand four hundred and twenty-four he set out from Portugal, and spent four years in travelling over a great part of
1 2 Europe,

Europe, Asia, and Africa. Travels at that time being very rare, especially among persons of his rank, his adventures gave rise to many fabulous reports. Faria says that he wrote several books, but does not mention the titles, nor could we obtain any intelligence on that head; so little are they known at present; if they contain matter of information, we trust they will no longer be withheld from the Public.

Don Pedro having furnished the annals of his country with the brightest examples of wisdom in the cabinet, and courage in the field, was put to death by the King his nephew, at the instigation of some of his favourites, whom he offended when he held the administration of public affairs. The rash, giddy King soon repented his having deprived the world of so great a man; but by inverting the order of justice, his repentance came too late: he ordered him to be slain, then gave him a fair trial; on being found innocent of the alleged offence, he endeavoured to expiate his own guilt, by publishing the innocence of Don Pedro to the world, and giving him an honourable interment in the Monastery of Batalha.

Prince Henry

Seems to have been born for the good of mankind; "born to free them from the fœodal system, and to give to the whole world every advantage, every light that may possibly be diffused by the intercourse of unlimited commerce." With all the noble accomplishments that elevate human life, he possessed the amiable talents that embellish it. His motto, *Talent de bien faire*, was verified in all his actions, which were invariably directed to the happiness of his fellow-beings. The spirit of navigation, which had hitherto slumbered on the ocean, under his auspices spread her wings, and sought the remotest shores.

The King his father, having subdued his neighbouring enemies, prepared to crown the return of peace with grand festivals; in the course of which he purposed to confer the honour of Knighthood on his sons. But as they justly considered that this distinction ought to be the reward of well-earned merit, they mutually agreed to represent to his Majesty, that the treasure he resolved to expend on that ceremony, would be employed to greater advantage in the field of battle; wherein they would have an opportunity of evincing to the world, that they merited his intended distinction. The result of the prudent remonstrance was the capture of Ceuta, where they were knighted

knighted by the King, amidst the acclamations of the army.

The prisoners whom the fortune of war had thrown into his power on that event, experienced a bountiful manner, and Henry had the good fortune to find among them some Arabians who had travelled over several parts of the East. Their information contributed to enlarge the extent of his knowledge in cosmography, his favourite study, to which he had now totally resigned himself. And in order to avoid all interruption, he retired to a solitary village near Sagres, in the kingdom of Algarve. Here, like the great Newton, he lived in perpetual celibacy, cultivating the noble sciences. "And here, where the view of the ocean inspired his hopes and endeavours, he erected arsenals, and built and harboured his ships; leaving the temporary bustle and cares of the state to his father and brothers."

"Having received all the light which could be discovered in Africa, he continued unwearied in his mathematical and geographical studies. The art of shipbuilding received very great improvement under his direction, and the truth of his ideas of the structure of the aqueous globe are now confirmed. He it was who first suggested the use of the compass, and of longitude and latitude in navigation, and how these might be ascer-

by astronomical observations: suggestions and discoveries which would have held no second place among the conjectures of a Bacon, or the improvements of a Newton."

Prince Henry for upwards of forty years prosecuted his discoveries along the coast of Africa. Puerto Santo and the Madeira Islands were the first fruits of his enterprise. The Azores and Cape Verd Islands were also discovered by him, and his commanders, after traversing the coast from Cape Bojador to Siera Leona, a distance of three hundred and seventy leagues, passed the Equinoctial Line, and sailed as far as the Island of Saint Matthew, which is in the second degree of South latitude.

"The Prince, now in his sixty-seventh year, yielded to the stroke of Fate, in the year of our Lord one thousand four hundred and sixty-three, gratified with the certain prospect, that the rout to the Eastern world would one day crown the enterprises to which he had given birth. He had the happiness to see the naval superiority of his country over the Moors established on the most solid basis, its trade greatly upon the increase, and, what he esteemed his greatest happiness, he flattered himself that he had given a mortal wound to Mahomedism, and had opened the door to an universal propagation of Christianity and the civilization of mankind. And to him, as to their primary author, are due all the inestimable advantages which ever have flowed, or will flow, from the discovery of the
greatest

greatest part of Africa, of the East and West India. Every improvement in the state and manners of countries, or whatever country may yet be discovered, is strictly due to him; nor is the difference between the present state of Europe, and the monkish age in which he was born, less the result of his genius and toils. He is an Alexander, crowned with trophies at the head of his army, compared with a Henry contemplating the ocean from his window on the rock of Sagrez! One suggests the idea of the evil dæmon, the other of a tutelary angel*.”

The cumbent effigy of Prince Henry, which is placed over his tomb, is dignified with a royal crown; for, according to De Sousa, he was elected King of Cyprus; he was Master of the order of Christ, Duke of Viseu, and Knight of the Garter. This Pharo of navigation has been celebrated by the Historians and Poets of every nation in Europe. The Prince of the Portuguese Bards has dedicated the following tribute of praise to his memory, in which his brother Don Pedro above mentioned is also included.

Illustrious, lo, two brother-heroes shine,
Their birth, their deeds, adorn the royal line;
To every king of princely Europe known,
In every court the gallant Pedro shone.

* See Mickle's History of the Discovery of India. See also Father de Sousa's Description of Batalha, Faria's History of India, De Barros's Account of the Dis-

covery of Madeira, &c. From these authors we have extracted the following poems.

The glorious Henry——kindling at his name,
 Behold my sailor's eyes all sparkle flame !
 Henry the chief, who first, by Heaven inspired,
 To deeds unknown before, the sailor fired ;
 The conscious sailor left the fight of shore,
 And dared new oceans, never ploughed before.
 The various wealth of every distant land
 He bade his fleets explore, his fleets command.
 The ocean's great Discoverer he shines ;
 Nor less his honours in the martial lines :
 The painted flag the cloud-wrapt siege displays ;
 There Ceuta's rocking wall its trust betrays.
 Black yawns the breach ; the point of many a spear
 Gleams through the smoke ; loud shouts astound the ear.
 Whose step first trod the dreadful pass ? whose sword
 Hew'd its dark way, first with the foe begor'd ?
 'Twas thine, O glorious Henry ! first to dare
 The dreadful pass, and thine to close the war.
 Taught by his might, and humbled in her gore,
 The boastful pride of Afric tower'd no more.

Lusiad, book viii.

Our British Bard, in describing the state of Europe at the commencement of the fifteenth century, thus celebrates Prince Henry :

—— For then, from ancient gloom emerg'd
 The rising world of trade : the Genius, then,
 Of Navigation, that in hopeless sloth
 Had slumber'd on the vast Atlantic deep
 For idle ages, starting, heard at last
 The LUSITANIAN PRINCE, who, Heaven-inspir'd,
 To love of useful glory rous'd mankind,
 And in unbounded commerce mixt the world.

Thomson.

Don John.

Of this Prince there is nothing very remarkable in record; he was master of the order of St. James, Lord High Constable of Portugal. On the pannel of his sepulchre are represented branches bearing wild strawberries, a pouch, and shells. The two latter appertain to his order, and De Sousa supposes he adopted the former as an emblem to express his devotion for the glory of St. Baptist, who lived on wild fruit, and on account of his name being John.

Don Ferdinand,

After gaining many victories in Africa, laid siege to Tangier, in company with his brother Henry, when the Moors surrounded them, and all the Portuguese were in their command, amounting to seven thousand. The forces of the enemy are said to have been six hundred thousand. The Princes, in order to extricate themselves and their men, offered to deliver up Ceuta, on condition that they should be allowed to return home. The Moors gladly accepted the offer, and demanded one of the Princes as an hostage for the fulfilment of the terms, upon which Prince Ferdinand offered himself, and was accordingly detained.

When the account of this disaster reached Lisbon, the Government was much divided in opinion. The King was willing to comply with the terms, to redeem his brother, but the Court, seconded by the Pope, urged the necessity of keeping Ceuta, as a check on the Infidels. In the mean time, large sums were proposed for the ransom of the Prince, but in vain.

Don Edward, who had now ascended the throne, finding negociation fail, resolved to release his brother by force; but just as he was about to embark with a formidable army, he was seized with a plague, and died; leaving orders with his Queen to deliver up Ceuta for the rescue of his brother. This, however, was never performed; so that the unfortunate Prince ended his days in captivity.

The piety of his manners, and the magnanimity of his behaviour, made Don Ferdinand the object of universal regret; and this regret was heightened by the cruel treatment he received from the Infidels. His virtues and patient sufferings became a fine subject for writers of romance, and they have not failed to draw the tear of compassion in many a pathetic tale. Ferdinand is reputed a Saint in Portugal to this day. The friars of Batalha commemorate his anniversary with great solemnity on the fifth of June.

On the sepulchres of the above Princes, and also of the King their father, are sculptured *in mezzo relievo* various devices, characteristic of their respective actions and dispositions. They had likewise, for the same purpose, their respective mottos: they are written in the French language; because, as De Sousa tells us, that language was much esteemed in their time, and very current among the Princes, on account of its courtesy and politeness. Their mottos are as follow:

King John I.,	-	-	<i>Il me plait pour bien</i>
Don Pedro,	-	-	<i>Desir.</i>
Don Henry,	-	-	<i>Talent de bien faire.</i>
Don John,	-	-	<i>Je ai bien raison.</i>
Don Ferdinand,	-	-	<i>Le bien me plait.</i>

King Edward.

This Prince was the eldest son of John the First, who he succeeded on the throne. His effigy, with that of his consort Leanor, are on a tomb at the foot of the great altar of the church. He reigned but five years and one month: in this short period the kingdom experienced many disasters, both from the wars of Africa and the plague, which raged throughout the country; and at last he himself, with many of his subjects, fell a sacrifice. In his administration he was just, and rendered

country considerable service, by reducing the laws to a regular code, and commanding the nobility to look after their estates. A similar ordinance would not, perhaps, be injurious to the health or fortune of the present nobility of Portugal.

According to the Portuguese Historians, Don Edward was one of the most accomplished men of his time; he spoke and wrote Latin elegantly, and was author of several books. We cannot say much for their merit, for they are scarcely known at present; his memory could not preserve them from sinking into oblivion. The writings of Princes are subject to the same fate with those of the humblest of their subjects. Faria mentions one of those books, and but one, a treatise on horsemanship. Perhaps the author's kinsman, Prince Alfonso, son of John the Second, who is interred in the Chapter-house, never read that treatise, or he would not have lost his life by bad horsemanship.

King John the Second.

In one of the chapels at the East end of the church is deposited the remains of John the Second, without a monument, or even an inscription. But his actions will perpetuate his memory, when the proudest monuments are sunk into dust. His corpse remains, from the time of
its

its interment, in one thousand four hundred and five, to this day, uncorrupted, though it was not embalmed nor prepared to withstand that dissolution which awaits mortality: whether this proceeds from the nature of the disease of which he died, (an hæmorrhage, supposed to be brought on by drinking of the water of a spring near Evora,) or from any antiseptical properties of his coffin, or both, the naturalist can best determine. There are some, I am aware, more devout perhaps than philosophic, who attribute this phenomena to the monarch's sanctity. I should be sorry to disturb so long an opinion.

If the characters of Princes are to be estimated by the services they render mankind, this Monarch has a strong claim on the gratitude of posterity. His court was considered as the Lyceum of Europe. The learned and ingenious men of the times flocked to it, and were encouraged in proportion to their talents, the only commendation to his munificence.

Nor did religious opinions rise as a barrier between worth and royal favour; in the circle of his physicians, and missionaries, were to be found the most distinguished abilities; for, to do justice to the Portuguese, they have in general been remarkable for their loyalty and attachment to their King and country, be-

establishment of that inauspicious tribunal that has thinned the nation of its inhabitants, and reared the basilisk of persecution on the ruins of the temple of humanity.

His profound knowledge of mathematicks suggested to him, that a shorter and safer way of navigation than hitherto known was not impracticable. The learned men of his court took the problem into consideration, and cultivated it with such success, that the world is indebted to them for the invention of the Astrolabium *, and the first tables of delineation for the use of pilots.

By these inventions he was enabled to enlarge the boundaries of his dominions. Various discoveries were now made under his auspices, along the coast of Africa, whence his fleets returned laden with the most valuable products of those countries; but what gave him the greatest satisfaction, was the opportunity these discoveries afforded him of propagating the light of the Gospel. We may conceive what progress he made in converting the Africans, by the numbers that were baptised in the kingdom of Congo alone, which (if there be no mistake in the calculation) amounted to an hundred thousand.

* The *Astrolabium* is an instrument by which are ascertained the altitude of the Sun, and distance of the Stars. It is said to have been invented by Roderigo and Jozé, two Jew physicians at the court

of John the Second. Martin of Bohemia, one of the most celebrated mathematicians of that age, is supposed by some to have assisted them.

Anxious to carry the peaceful banners of Christ still farther, he dispatched Bartholomew Dias on the expedition in which he made the first discovery of the Cape of Good Hope; a discovery which inspired him with the liveliest hopes of displaying his ensigns on the banks of the Ganges.

The better to succeed in his designs, he dispatched *Pedro Covillam* and *Alonso de Payva* over-land into the interior for such information as they could obtain of the situation of that country; hoping thereby to facilitate his intended expedition to the East. Having travelled together as far as Toro in Arabia, they parted, and took different routes. *Covillam*, after visiting Cananor, Calicut, Goa, S. Paulo de Mozambique, Quiloa, Mombara, Melinda, &c. returned to Grand Cairo, where he heard of the death of his companion. Shortly after their departure from Lisbon the King dispatched a Jew, named *Rabbi Abraham*, a native of Baja in Portugal, upon the same errand; he returned to Cairo with *Covillam*, who sent him home with every intelligence that he had acquired in those countries, and he himself proceeded to Abyssinia for further information, but unfortunately was never heard of more.

The flattering accounts the King received from the East stimulated his natural propensities to discoveries; alas! he was obliged to suspend his meritorious projects.

for his personal safety and the quiet of the kingdom. The Duke of Viseu, at the head of a discontented party, conspired against his life. His Majesty having escaped the hand of the assassin three different times, sent for the Duke and walked with him in a garden, where he conversed with him on the relative duty of the King and the subject, and at the end put this emphatic question to him, "What wouldst thou do unto the man who attempted to take away thy life?" To which the Duke answered, "I would take his first, if I could." "Then verily," said the King, "as Nathan said to David, Thou art the man!" and immediately plunged a dagger into his breast.

This was the Prince to whom Pope Alexander the Sixth, out of the plenitude of his generosity, presented one half of the globe, to put an end to the dispute between the Crowns of Portugal and Castile, relative to the sovereignty of the Ocean. Here was the manner his Holiness adjusted the business: he measured one hundred leagues to the Westward of the Cape Verd Islands, from which point he ordered a line to be drawn from pole to pole: then taking his spiritual sector, he divided this round O into two parts, and gave the Eastern hemisphere, with all its lands and seas, to the King of Portugal; the other he presented to the King of Castile; interdicting, at the same time, all but the subjects of the two Crowns to visit those parts, under pain of excommunication. But King John, not satisfied with his share of the orb, insisted

that his rival was entitled, not to a hemisphere, but segment. The Ministers of the two contending Powers length met, and decided the business, by extending line of separation two hundred and seventy leagues farther to the West, than his Holiness had appointed.

Leiria,

One of the most ancient cities in Portugal, is situated on the banks of the river *Lis*, in the midst of a fertile country, finely diversified with hill and dale. The soil is so productive, that with little labour it yields a bountiful harvest of corn, grapes, and olives; yet with all these advantages, both the plough and the loom are neglected, so that it is no wonder then that an air of sadness and desolation is visible in every street.

The remains of a palace*, formerly the residence of King Diniz, surnamed the Husbandman, still make a conspicuous figure, on the brow of a precipice contiguous to the town. It is impossible to survey those ve-

* A great part of that palace is thought to have been built of the fragments of an ancient city called Callipo, which History shews to have once flourished near this place. I saw a gold coin that was lately found there among the rubbish,

bearing a figure of a bull on the reverse, finely executed. The name should be written *Calliope*. As this was a Roman city; it might have been named after the mother of Orpheus, an Epic Poet.

without emotions of honour and veneration for the memory of a Monarch who studied the interest of his country and of the human race, by his having wisely converted the spear into the plough-share.

When King Diniz had secured the tranquillity of his dominions, he turned his attention towards the cultivation of the soil: his first step towards the accomplishment of this great object was to restrain the feudal system, under which the wretched peasantry had long groaned; and the better to promote his favourite pursuit, he erected farm-houses in every part of the kingdom, which he visited in rotation, and distributed gratuitously all kinds of implements of agriculture among the husbandmen, whom he considered as the pillars of the state, and the peaceful companions of Nature.

Portugal, which now-a-days does not annually produce sufficient corn for three months home consumption, was considered in his reign as one of the first granaries in Europe. This scarcity, as some have erroneously supposed, is not to be attributed to any change in the soil, (for that is permanent, if any thing terrestrial can be called permanent,) but to a great change in the sentiments of the people. The modern Portuguese, contrary to the maxims of their ancestors, seek for wealth far from Lusitania, in the deep mines of the Brasils; whilst they forget that more substantial wealth may be found in
their

their native fields, and that within six inches of the face. King Diniz was so well assured of the truth of this, from the knowledge he had of the production of the country, that he never had occasion to apply to his neighbours for the necessaries or luxuries of life; it was his own land that supplied him with gold and silver. He had a magnificent crown and sceptre made of gold collected on the sands of the Tagus.

But, alas! even the most exalted characters are tainted by humanity with some imperfection. He is characterized like our illustrious Henry the Second, with too great a passion for the fair sex. He had not, however, the apology for departing from his conjugal ties as the English hero; for his Queen possessed every virtue that can adorn her sex. Far from visiting the sins of the father upon her children, she took all his illegitimate offspring (who were not a few) under her protection, and had them educated with as much care and tenderness as her own. And by her patient and meek behaviour, we are told that she prevailed on him to abandon that vice at a good old age. This pious Queen was canonized in the reign of Philip the Fourth of Spain.

There is one noble institution of Don Diniz still existing which will ever bear testimony of his wisdom; that is the celebrated University of Coimbra, which he founded in the year one thousand two hundred and ninety-one.

also planted the forest at Marinha, which is one of the most extensive in Europe. Portugal has, and still continues to derive more advantage from these settlements, than from all the victories of King Emanuel. Camoens, sensible of the merits of so great a Prince, has paid the following tribute to his memory :

— Now brave Diniz reigns, whose noble fire
 Bespoke the genuine lineage of his Sire *.
 Now heavenly peace wide wav'd her olive bough,
 Each vale display'd the labours of the plough,
 And smil'd with joy : the rocks on every shore
 Resound the dashing of the merchant-oar.
 Wise laws are form'd, and constitutions weigh'd,
 And the deep-rooted base of Empire laid.
 Not Ammon's son with larger heart bestow'd †,
 Nor such the grace to him the Muses ow'd.
 From Helicon the Muses wing their way ;
 Mondego's flow'ry banks invite their stay.
 Now Coimbra shines, Minerva's proud abode ;
 And fir'd with joy, Parnassus' bloomy God
 Beholds another dear-lov'd Athens rise,
 And spread her laurels in indulgent skies. *Lusiad*, book iii.

* King Diniz was the eldest son of Alfonso the Third. He was born at Lisbon on the 9th of October 1261.

† The liberality of Diniz became proverbial. When he was appointed as arbitrator to compose the difference which subsisted between the Kings of Castile and Arragon, he made the most valuable presents ever known in his time to the royal

families and nobility of Spain. A few days before he returned home, a Castilian gentleman observed, whilst he was at dinner, that his Majesty's munificence extended to every one except himself; upon which Diniz desired him to take the only present he had left of what he had brought with him; that was, the silver table upon which he dined.

There

There is a considerable fair held annually in the city of Leiria, on the twenty-fifth of March. It was much crowded with dealers, who exposed to sale various articles of English manufacture, particularly woollen cloths of good quality, and hard-ware of every kind. The principal articles furnished by the natives were plate, jewels, linen cloths, and pottery; the quantity of the former very great, but more to be valued for the weight than the workmanship.

In a conspicuous part of the market, two French *letans* erected their booths; one a doctor, the other a dentist. The latter stood on a table, and performed feats of empiricism that astonished the gaping crowd; in reality his dexterity in tooth-drawing was very remarkable, they seemed to fly from their rooted socket at the touch of his finger. He assured me, that he expected to receive a moidore a day during the fair, though he charged the poor but ten reis a tooth.

The doctor, who vended his *panacea* under an arched shed, had not so many patients as his companion, notwithstanding his abilities so apparent to the vulgar, though he bore no external marks of a person of deep research; he was emaciated, pale, meagre, and wrinkled as a rib-stick, yet these *sapient indices* were lost on the multitude. By long and successful practice, he said, had enabled

condense the whole *pharmacopœia* into one medicine, which (though in fact but a simple salve) he applied indiscriminately to all complaints, whether chronical or acute; and

“ With this he cur’d both poor and rich,
“ Yet was himself all over itch.”

A stranger has an opportunity of observing the personal state of the inferior class of this district, from the number of peasantry who flock annually to the fair. Their appearance in general indicates more happiness than is promised by the uncultivated state of the land. The men wear short brown jackets, and boots of the same colour; each carries a staff about seven feet long, which he wields in combat with great dexterity.

The women wear long clokes, of a red or pearl colour, fringed with ribands; their necks and wrists are ornamented with gold chains.

The former sex are remarkably low of stature and feeble, which some attribute to their eating too much oil: but if that operated as the cause, we should expect to find the females affected by it in like manner: whereas it is just the reverse; for they are strong, well-proportioned, and though but of a moderate size, yet when ranged with the men they look like Amazons, and if they possessed their gallantry or warlike spirit, they might transfer the distaff

to their husbands, and *lord* it over them like the w
Metelin.

In the Cathedral of this city I witnessed a spectacle humiliating to our nature. It was on a Sunday, divine service, when a woman, about the age of five or twenty, possessed of an evil spirit, as it was supposed, entered the church. The Sacristan conducted her before one of the lateral chapels, where she stood with her arms open, making a hideous noise, which seemed to issue from the *venter*. The painful sensations her eyes and countenance expressed, excited the commiseration of the congregation; but I could find none capable of giving any satisfactory reason respecting the cause or nature of her distemper.

May 28th. The season now arrived in which the people are entertained with bull-feasts. After an absence of some weeks I returned to Leiria to see the effect and was surprised to find the effect it had on the people, particularly the lower class, who, with every demonstration of joy, testified their attachment to this favourite amusement. The combat was exhibited in a quadrangular area, or square, formed by the houses in the middle of the city. The spectators were accommodated with seats gratuitously in the balconies of these houses, whence they had a complete view of what was passing in the arena.

About three o'clock the diversion began, when one of the bulls rushed into the arena, smarting with the wounds he had received in the stable, which were just sprinkled with pickle. The combatants were about sixteen in number, each holding a spear or dagger in the right hand, and a cloak of red silk on the left arm. The enraged animal now ran at one of them, who, notwithstanding the danger, stood firm and undaunted till the bull dropped his horns to gore him, then he moved on his left foot from behind the cloak, and plunged a dagger into his neck.

The greater part of the exhibition was but a repetition of such attacks; as here they have none but pedestrian performers, of whom there were two who excelled the rest in courage, execution, and activity; one was a Spaniard, the other an African. Each of them, in more than one instance, dispatched a bull at the first onset, by aiming his dagger in a tender part between the horns, in consequence of which the animal instantly dropped, and was not seen afterwards to betray the least symptoms of life.

The most hazardous part was executed by a person who, unarmed, attacked one of these bulls. He threw himself between the two horns, and grasped the animal about the neck; in this posture he was carried about the arena, till disengaged by the united assistance of all the combatants, who overthrew the bull, which, in this instance, agreeably to the rules of the feast, became their property.

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When

When they found a bull that was stronger and than the rest, they protracted his existence longer than usual, amidst the most excruciating tortures that in cruelty could devise. The body was pierced in several parts, and a number of broken spears stuck into the body. Whilst the poor animal was thus bleeding at several tubes, filled with squibs and rockets, were set to darts and plunged into the body. As soon as the bull was set on fire he stood in the midst of the arena, rearing up the ground and bellowing, whilst clouds of smoke (which he inhaled in breathing) issued from his mouth and nostrils.

Though there are many enlightened people in Portugal who do not approve of these barbarous entertainments, yet the common people are so attached to them, that it would be very difficult to abolish them immediately. In some degrees, however, they might be put an end to, and a more manly, generous diversion introduced in their stead: and if the prohibition, it must allowed, would lose nothing by the change, and humanity would rejoice at it.

We shall conclude this subject with a short extract from a letter of Mr. Upton's, respecting Spenser's *Fairie Queene*.
“ In the tenth book of Heliodorus you will find
“ Theagenes both tamed and rode on the back of
“ a bull. We have at Oxford now, a very valuable
“ monument of this strange kind of sport.—This was

“ to inure the youths to warlike exercises, usual at Theffaly, and by Cæfar brought to Rome. But as Dr. Prideaux has already treated of this subject in his Dissertation upon the Arundel Marbles, I shall only add, that the modern bull-feasts in Spain seem plainly to be derived from this strange exercise and sport; first begun by the Centaurs, who, from their hunting and driving away the herds of their neighbours, had their original names; then a public pastime among the Theffalians, afterwards among the Romans, and at last ending in Spanish bull-feast.”

Marinha Grande.

Here I spent the month of May, at the hospitable seat of William Stephens Esquire, the proprietor of an extensive glass manufactory, which he established at this place about thirty years ago. The kingdom and its colonies are supplied from hence with every article of glassware, bottles excepted. It is the only factory of the kind in Portugal; and the glass imported is very trifling, as the duty laid on it amounts almost to a prohibition. The greatest inconvenience attending this fabrick, is its distance from Lisbon, which is about nineteen leagues. The ware

is sent thither by carriers, who occupy three days journey: but this inconvenience is compensated by local advantages *Marinha Grande* possesses in wood and kelp.

There is a noble forest of pine-trees computed at five miles in circumference, at a short distance from this town. This forest was planted by the good King *Diniz*, for the benefit of posterity, and has since remained the property of the crown. Previous to the discovery of America, the Portuguese drew all their ship-timber from hence; at present there is very little use made of it, except what *Monsieur Stephens* uses in his glass-house, who has the privilege of felling the decayed trees.

The land about *Marinha Grande* is very unproductive; the greater part of it is a waste of marsh or sand. *Stephens* has reclaimed about thirty acres, which was covered with sand; and he assures me, that it now yields seven or eight abundant crops of lucern every year, for ages past it did not yield a blade of grass.

The following Paper, for which I am indebted to the gentleman above mentioned, may, perhaps, be useful to those who are interested in the culture of Bees :

An Account of the Manner of treating Bees in Portugal.

“ To form a colony of Bees, a spot of ground is chosen for the hives, exposed towards the South or South East, well sheltered from the Northern blasts, and surrounded with shrubs and flowers ; of the latter, the best is rosemary. The richer the neighbouring grounds are, the better ; for Bees are said to range for food to the distance of a league from their homes. The situation being chosen, lanes must be cut through the shrubby thickets of five or six feet wide. The fences between the lanes should be about the same dimensions, and formed at intervals into small recesses, like bowers or niches, to receive the hives.

“ The figure of the hives used here in general are cylindrical ; in height about twenty-seven inches by fourteen diameter. They are formed of the rind of the cork-tree, and covered with a pan of earthen-ware inverted, the edge of which projects over the hive like a cornice. The whole is fastened with pegs made of some hard and durable wood, and the joints stopped with peat. In the front of the cylinder, at the height of about eight inches, there is a small aperture where the Bees enter. The inside is

divided into three equal divisions, which are separated by cross sticks: here the Bees form their combs or cells.

“ When the Bees swarm, which is usually in the month of May or June, the hives are placed to receive them where they alight. If they descend on a tree, they are shaken off: the person who performs this operation must not be afraid of them, as they do not commonly sting unless they are irritated; it will be safer, however, to cover the head with a wire-mask, and the hands with gloves.

“ Some Bees are so wild, that they fly away in attempting to collect them, but they may be caught again in the following manner: a sheet is placed by night on the ground contiguous to the swarm, and when they alight, the sheet is thrown over them, with the entrance stopped, then the sheet is covered with a sheet, in which they are carried to the hive. But they should not be placed near the hive when they had originally departed.

“ When the time arrives for taking out the combs, which is generally in the month of June, when the flowers begin to decay, it should be done in the middle of the day, as the greater part of the bees are then at home, but not during a high wind, or at the commencement of a new or full moon. The hiver must have

and hands defended, as above mentioned, and accompanied by a person holding a chafing-dish, with a coal-fire, covered with moist peat, to make the greater smoke: this smoke being infused among the Bees from the top of the cylinder, they fly away, or remain intoxicated at the bottom, then the hive is taken to pieces, by drawing out the pins. The combs are cut out without destroying the Bees, except two cells, which are left around the hive; and lest the Bees should feed on what remains, the incision is covered with pulverized clay; after this the hive is put together as before.

“ The combs should not be taken out but when they are full of honey; it is rarely good the first year the Bees assemble. In the months of March and August the wax is taken out, which is lodged in the first division of the hive, after which the Bees form other combs, and generate a young colony.

“ The hiver should often visit the ground, and repair any accidents that have happened. If snakes frequent the place, they should not be killed, since they do not molest the Bees, but destroy the toads and lizards, which are obnoxious to them.

“ When the hives are decayed, they are taken asunder and fumigated; then the Bees forsake their habitations, and take shelter in an adjoining hive, previously prepared for that

that purpose. This should be performed in the S
when the flowers begin to open and afford them su
The same method may be used in taking out the h
but if repeatedly practised, it will extinguish the co

“As the Bees, in returning from their excursion
loaded and fatigued, there should be nothing ne
hives to obstruct their descent, which is not in a p
dicular course, but in an oblique one.”

Royal Monastery of Alcobaça.

The Royal Monastery of Alcobaça is seated in a
village of the same name, about fifteen leagues N
Lisbon; it is well sheltered, particularly towards th
by rising grounds, which gradually ascend to an in
elevation. Every part of the neighbouring cou
well cultivated, and produces corn and fruit of
kinds.

In examining the origin of the religious structure
twelfth century, we find the greater part of the
been founded in grateful remembrance of some
favour in battle, or else with a view to expiate the
the founder; so that they may not be improperly
the temples of gratitude and repentance. This

ficent structure is indebted for its origin to the former cause. It was founded in the year one thousand one hundred and seventy, by Alphonso the first King of Portugal, in consequence of taking the fortress of Santerem from the Moors, the capture of which he previously vowed to commemorate by a Monastery.

Faria relates, that St. Barnard (who at this time resided in Claravallis in France) being inspired with the King's pious determination, sent two Monks to begin the Monastery on the very day the vow was made. It is further observed, that the site originally intended for it, is not that on which it is built; as the lines were laid out to dig the foundation close to the road, an Angel came in the night and carried them several feet back, to a more eligible situation. This remarkable circumstance is represented in a large painting, to be seen at this day in the gallery of the Hospitium.

The same Angel would have done a laudable action, by extending a similar act of kindness to the parish church, which is raised opposite to the Monastery, in the centre of the high-road; a situation better adapted for a triumphal arch than a house of worship.

Miracles of this sort, though rarely known in our days, were not, it seems, uncommon in former times. We are assured by very grave Writers, that when Constantine the

Great intended to transfer the seat of empire to the East, he pitched on Chalcedon for the site of his Capital; and his workmen began to lay the foundation of it, certain eagles, the ancient messengers of Jove, carried away the stones, and let them fall over Bizantium; upon which the Emperor altered his resolution, and built his city where it now stands.

It is much to be regretted, that these guardians of architecture do not pay a visit to London; very few of the citizens would be sorry to hear that St. Clement's church in the Strand was numbered among the architectural miracles.

But to return to our subject: This Monastery might be said to commemorate three remarkable events; *viz.* the origin of the Portuguese Monarchy, the commencement of the Bernardine order of Monks, and the introduction of a new species of architecture into that kingdom, which antiquaries call *Modern Norman Gothic*. The Church is entirely built in this style, except the West front, which is more modern than the rest, and exhibits a selection of the defects of the Tuscan and Gothic styles.

On entering the Church at the West front, one is struck with the grandeur of that general effect peculiar to the inside of Gothic Churches, but very few possess the property to a higher degree than this. The prospect

East end is terminated by a magnificent Glory, placed over the altar, at the distance of three hundred feet from the entrance; but the apparent distance is considerably more, on account of the narrowness of the nave, and the regular succession of the pillars, which are twenty-six in number; that is, thirteen at each side. The longitudinal distance from the centre of one pillar to that of the other is but seventeen feet three inches: according to the rules observed in the best proportioned Gothic edifices, this distance is too little by one-third. The proportion of the pillars is likewise defective; their dimensions being greater than the impulse of the vaults require. Indeed, the architect appears not to have been acquainted with the *lex minimum* in construction, which experience or science taught his successors in this art. On the whole, there is very little difference between the architecture of this structure and that called Ancient Norman, or Saxon, except that the arches, instead of being semicircular, as in the latter, are pointed; in other respects we observe the defective proportions and rude sculpture of the Saxon churches in every part: the capitals, in particular, are almost plain blocks; the bases of the pillars have but few mouldings; the ribs of the vaults and architraves of the windows want that depth and sharpness which produce an air of lightness.

The East end, or choir, is of a semicircular form, after the manner of the ancient Churches, or Basilisks, and which the Abbé Fleury supposes to have been made in that man-

ner by the Christians, to imitate that part of the Jewish Temples where the Sanhedrim assembled.

The Gothic work which formerly decorated the church is now concealed by Grecian columns, with their pendants. This alteration was made about eighteen years ago by an English sculptor, named William Elsdon, at the request of the Friars. Nothing can be more disgusting to every admirer of antiquity, or indeed any man of taste, than this jumble of Grecian work, patched in the most striking part of a structure, executed in a simple Gothic manner.

As the Church of Alcobaça is one of the earliest specimens of the modern Norman Gothic in Europe, and perhaps the most magnificent of the early period in which it was founded, we should be glad, were it not foreign to our subject, to give a more particular account of its architecture, and to illustrate the same by engravings. We should then be enabled to make it appear, that the conjectures respecting the origin of the Gothic style are warranted from this edifice, as we find nothing in it which has the most distant resemblance to bowers or groves of Moorish or Saracenic architecture, whence the pointed arch is supposed to be derived.

The West front of the Monastery, including the church which is in the centre, extends six hundred and

feet, the depth is about seven hundred and fifty feet. The inclosed space is occupied by dormitories, galleries, cloisters, &c. A Portuguese Writer, in speaking of the magnificence of this Monastery, observes, that its cloisters are cities, its sacristy a church, and the church a basilisk.

The better to convey an idea of it, we shall give the dimensions of some of the apartments. The kitchen, for example, is near an hundred feet long, by twenty-two broad, and sixty-three feet high from the floor to the intrados of the vault. The fire-place is twenty-eight feet long by eleven broad, and is placed, not in the wall, but in the centre of the floor; so that there is access to it at every side. The chimney forms a pyramid resting upon eight columns of cast iron. A subterranean stream of water passes through the centre of the floor, which is occasionally made to overflow the pavement, in order to cleanse it.

Notwithstanding the magnitude of this apartment, there is not an inch of it unoccupied from morning till night; for all the industry of the Convent is concentrated in it; the operations are carried on under the inspection of one of the lay-brothers.

The refectory is ninety-two feet long by sixty-eight broad; the breadth is divided into three porticos by two series

series of stone columns. The tables are placed next two side and end walls; at the extreme end, where Prior takes his seat, are two large pictures; the one representing the Last Supper, the other Christ and the Disciples at Emmaus.

We should not omit to notice the cellar, as it is one of the most valuable apartments belonging to the Monastery; there are forty large casks in it, which are supposed to contain near seven hundred pipes of wine.

It is very remarkable, that these people, avowedly assembled for the purpose of studying as well as praying, have not a library in their convent, unless that denominated by the name of one which is not larger than a closet, scarcely contains as many books as there are pipes of wine in the cellar.

The North West wing of the Monastery is set apart for the reception of strangers; hence it is called the *Hospitium*; the whole extent, which is two hundred and thirty feet, is distributed into stately and convenient apartments. In the anti-rooms are some good pictures, particularly one of the Judgment of Solomon, and several portraits of Kings and Cardinals, very well executed, by a Portuguese painter named *Vasques*; among the latter we find the portrait of St. Thomas of Canterbury.

The rooms of state are furnished with the portraits of the Sovereigns of Portugal, from the commencement of the Monarchy to the present: they have been lately painted by an artist named *Antino Amarel*. I am sorry that truth will not allow me to say that they are well done; the painter appears to have been an utter stranger to light and shade, and had but a very imperfect idea of drawing. There is one portrait here, painted by a Portuguese lady named *Josepha*, that is worth the whole collection.

The above series of portraits are ranged in the following chronological succession:

1. ALFONSO I. the founder of this Monastery, and the first King of Portugal, <i>vixit anno</i> 77, <i>obit anno</i> 1185.	13. JOHN II. - <i>obit anno</i> 1495.
2. SANCHO I. - - - 1211.	14. EMANUEL I. - - - 1521.
3. ALPHONSO II. - - - 1223.	15. JOHN III. - - - 1557.
4. SANCHO II. - - - 1248.	16. SEBASTIAN I. - - - 1578.
5. ALFONSO III. - - - 1279.	17. HENRY I. - - - 1580.
6. DENIZ I. - - - 1325.	18. PHILIP II. of Castile, - 1598.
7. ALFONSO IV. - - - 1357.	19. PHILIP III. - - - 1621.
8. PETER I. - - - 1367.	20. PHILIP IV. - - - 1665.
9. FERDINAND I. - - - 1383.	21. JOHN IV. - - - 1656.
10. JOHN I. - - - 1433.	22. ALFONSO VI. - - - 1683.
11. EDWARD I. - - - 1438.	23. PETER II. - - - 1706.
12. ALFONSO V. - - - 1481.	24. JOHN V. - - - 1750.
	25. JOSEPH I. - - - 1777.
	26. Queen MARIA I. born 17th December - - - 1734.

In the apartment called the Hall of Kings, are several Statues of the Sovereigns of Portugal, made of Plaster of Paris, some placed in niches, and others standing on corbels
at

at the height of eight or nine feet. The name of the I do not remember; nor perhaps will it ever be registered in the catalogue of the imitators of nature.

The third day after my arrival here, I was conducted by two of the Fathers up several flights of stairs to the Novices apartment; on entering the gallery I found a score of them, between the age of fourteen and eighteen, drawn up in a line, like a squadron of soldiers; they were in a reclined posture, with their eyes fixed on the ground, whilst their Superior, called the *Padre Mestre*, stood opposite to them, with a book in his hand. I was a little surprised to find that the presence of a stranger did not induce any of them to raise his head.

The Novices chapel contains one of the finest collections of pictures in the kingdom. I had only time to examine a few of them attentively (without trespassing too much on the patience of the Fathers); one was a figure of a Madona, supposed to be painted by Titian; it is certainly in his manner; the colouring is exquisite, and though thinly laid on, the effect is grand and forcible, from the artful manner in which the different tints are contrasted. Strangers, I understand, are seldom allowed to visit the Novices apartments, and if I were I would have taken a catalogue of this valuable collection.

From thence I passed to the opposite side, through a corridore, at each side of which is a range of small cells, belonging to the Novices, who had now retired into them; the dimensions of each might be about fourteen feet by nine. I wished to see the inside, but was told the Superior had the keys. In one of the doors was a small aperture, through which I observed a graceful youth, of a pale and macerated countenance, about the age of sixteen; he was dressed in a long black robe, on his knees, in the act of prayer, with a rosary in his hand; his eyes were fixed on a crucifix. The walls about him were without pictures, or any other ornament; and, lest the view of external objects should interrupt the course of his meditation, there was but one small aperture in the cell to admit day, and that was placed next the cieling; the bottom and sides of it were splayed somewhat like a loop-hole, so that the rays of the evening Sun, which now shone through it, fell on his tonsure, whilst all about him appeared in shade. Had Raphael transferred the supplicatory object to the canvass, he could not have chosen light better adapted to produce a grand effect.

It is not my intention to interfere with the doctrine of the church, relative to the extinction or regulation of the passions; I shall only observe, that if obedience and solitude are foremost in the class of virtues, great must be the reward of these probations.

o

In

In order that the Fathers might want for nothing that contributes to the convenience or happiness of the monastic life; they are accommodated with a large garden at the rear of the church, which is planted with trees and shrubs, and distributed into pleasant walks. Here they recreate themselves every afternoon. At intervals there are arbours formed in the thickets, and furnished with benches where the Friars retire from the heat of the Sun, to sit or meditate. In the centre of the garden is a fine pond, of an hundred and thirty feet on the transverse diameter, with an obelisk in the centre of it.

There are various cypress trees at the farther end of the garden, the leaves of which are *ingeniously* formed by shears into figures representing men; some in the act of shooting, and others praying; some with long cues, others with perukes. This species of sculpture, though hitherto not classed among the branches of the fine arts, approaches the nearest to Nature, perhaps, of any other, for these Sylvan figures absolutely grow, and are daily increased with the produce of the soil. They have their Winter and Summer, Spring and Autumn, their existence and dissolution, like other animated beings.

Contiguous to the above garden there is a rabbit-warren belonging to the Monastery, upon a construction different from any I had ever seen. It is two hundred feet long,

an hundred and twenty-five broad, inclosed on every side by walls about sixteen feet high. The floor is paved with large square flags, and the joints filled with cement. There are little sheds ranged along the foot of the wall, where oval earthen pots are placed, of eleven inches in depth by nine inches in height. The front of each has a round tube through which the rabbit enters; here they breed, and rear up their young ones. On the area of the warren are also several ranges of pots, apparently set apart for the male rabbits. The whole, which are said to amount to five or six thousand, are fed with plants brought from the neighbouring fields and gardens, together with the offals of the Convent.

The Fathers of this Convent, like those we before mentioned at Oporto, are not allowed to appear on foot out of doors, except in the gardens belonging to their Monastery; such as have occasion to go abroad travel on mules, or in carriages; they have a number of these animals in their stables, which it seems they prefer to horses, but for what reason I could not learn, perhaps from motives of humility; for Guevara tells us, that till his time, it was a mark of disgrace in Spain for a gentleman to ride on a mule.

John the Second of Portugal, finding the breed of horses nearly extinct, endeavoured to revive them in his dominions by prohibiting the use of mules. The clergy re-

refused to comply with the ordinance, and appealed to the Pope to justify them. But the King, not willing to quarrel with this class of his subjects, on consideration thought it prudent to revise the edict, and inserted a clause allowing all the clergy within his dominions to keep mules, but ordained at the same time that no one should shoe them, under pain of death. Thus he silenced the objection, and gained his point.

The reader will easily conceive what a vast revenue requires to keep up this institution, wherein there are about three hundred people, including servants, living in a splendid manner. But the royal founder took care to provide for all contingencies; for at the moment he vowed to build it, he endowed it with all the land and sea which can be seen from the summit of a neighbouring mountain, which commands a wide horizon. The revenue arising from this vast tract of country renders Alcobaça one of the richest and most magnificent institutions of the kind, not only in Portugal, but in Europe.

Of late years some of its privileges have been restrained. Many people, however, are of opinion that it still possesses too many. They also think the revenue is too great, from an idea that wealth promotes feasting more than prayer. But during a residence here of near three weeks, I could perceive no just grounds for such remarks; on the contrary, I found the greatest temperance and decorum.

blended with hospitality and cheerfulness, prevail in every part.

Each Father holds his rank according to seniority or election. The junior Friars are very respectful and submissive to their superiors, and all are obedient to the Abbot-general, who presides as chief. This prelate has no spiritual superior in the kingdom, except the Cardinal; he holds the rank of a Bishop, is Almoner to the King, and Chief of all the Monasteries and Nunneries of the Bernardine Order in Portugal. The office is elective every three years. This is the second time the present worthy General has served in that capacity.

Every stranger who visits the convent is sure to meet with a polite and hospitable reception. Many youths of the district are maintained and educated by the Fathers. The superfluities of the refectory are distributed among the poor; besides, there are pittance^s purposely prepared for them twice a week; so that hundreds of indigent people are constantly fed at their gates; and their tenantry are apparently as comfortable as any in the kingdom. Those who declaim against their opulence, would do well to inquire, whether there be a nobleman or gentleman in Europe, possessed of a revenue equal to that of this Monastery, who diffuses so many blessings among his fellow-beings as the Fathers of Alcobaça.

In

In the archives of the Monastery is preserved, and several other sacred utensils, a gold chalice of exquisite workmanship, which has excited the curiosity of learned and ingenious men. It is studded with many precious stones of divers colours, and ornamented with several groups of beautiful figures *in demi relief*, representing the Passion of Christ.

The Fathers can give no satisfactory account of it; neither do their records mention at what time it was made, nor by whom it was presented; according to some it was bestowed by King Emanuel, others suppose it was purchased with the jewels of Dona Ignez de Castro, who is entered here; whilst others conjecture that it was bought with the treasure of diamonds and rings, which Alphonso the First bequeathed to the Monastery at his death. Without presuming to decide which of these opinions is right, I shall offer the following memorandums for the consideration of the curious.

On the cup, or upper part of the chalice, are twenty-seven embossed letters, distributed around the circumference in six divisions, thus:

NETO
VIRHI
ASBM
MIGLK
HOAM
VEDIK

The foot of the chalice is about nine inches diameter, and contains an hundred and ten letters, which are distributed into twelve divisions about its circumference, in the following order *:

MDSXIB
QVEKIP. THSFCIE
MLDNE
RGATOI. VELTHBE
XIDKMT
RVSNEB. ILCAL
MFOKV
IHPTXV. ESTDMIN
ATVFOL
RHVEBSI. NOPALX
CVIHGI
RMLOEI. NTKVFIL

The Rev. Dr. Bluteau, in a work consisting of various academical pieces, intitled *Profas Portuguezas*, has given a long dissertation on these letters, wherein he attempts, though evidently in vain, to ascertain their meaning. As he was looked upon as an Author of no inconsiderable merit in his time, perhaps his manner of treating the subject in question might apologize for the length of the following extracts, which we have endeavoured to translate as literally as possible:

“ — Upon my inquiring of the Fathers, if they knew the signification of these letters, they answered in the ne-

* As the letters on the neck of the chalice are placed in a hexagon, and those on the foot in a duodecagon, we are at

liberty to begin at any side of the polygons; these have been copied from left to right.

gative,

gative, though many ingenious men had endeavoured to explain them. This roused my curiosity to copy these mysterious characters, not with a presumption to decipher them, but with a view to devote a few leisure hours to examining them in the tranquillity of retirement.

“ Now, on the one hand, I figured to myself that this metallic literature might be a mere artifice, to gratify the curiosity of the ingenious ; on the other, it appeared to me injustice to suppose, that such fine letters should have no meaning, and occupy so much gold to no purpose. But every time I consulted the curious about the interpretation of them, we became more entangled than the Argonaut in the Golden Fleece, which, according to tradition, was likewise an enigma of golden letters. In this perplexity, as I had not, like Jason, a Medea to conduct me through the maze, I conceived that the caballist alone would give a thread to guide my steps through the labyrinth.

“ *Cabala*, or *Kabbala*, a Hebrew word, which signifies *reception*, is derived from *kibbel*, which means *to receive* or *taught*. These two etymologies are verified by the derivation of the word *caballa* ; for in ancient times *cabala* was the science of instructing without books or writing, and was communicated by successive tradition *viva voce*.

“ Between the Caballa of the modern and ancient Hebrews there is a wide difference: that of the latter was a noble mysterious doctrine, promulged by Moses. In confirmation of this, *Celio Rhodiginio* says, that Moses received two laws on the Mount; one literal, which he wrote by order of God, and presented to the eyes of the people; the other spiritual, which he revealed to seventy of the Elders. And we know that these people had successively, from one to the other, transferred the mysteries of their sublime doctrine; whence they called it *Mercava*, that is to say, *the science of transferring*. It had for its object all things appertaining to intellectual matters.

“ By means of this secret communication the sons were made heirs of their fathers’ inestimable treasures of divine science, and not only the Hebrews, but also the Chaldeans, Pythagoreans, and Druids, (ancient Philosophers of Gallia,) for the space of many centuries, were initiated in an occult manner into all spiritual matters, without books or writings. By the Greeks it was called *Agrapha*, now it is known by the original name *Caballa*. But as time perverts all things, the Hebrew Doctors insensibly lost sight of this occult science, and by ill-placed curiosity, their Theologists degenerated into Herefiarchs, their Astronomers into Judicial Astrologers, their Logicians into Sophists, their Natural Philosophers into Alchymists, &c. and thus the speculative pursuits of the Hebrew Doctors

dwindled

dwindled into what they call Allegories ; hence the Allegorical Caballists, or Allegorists.

“ These Caballists taught their followers, that allegorical sense of writings is much superior to the plain in as much as the latter is practical, whereas the former is speculative ; the practical being embarrassed with circumstances of place and time, whereas the speculative elevates the soul to the knowledge of temporal, celestial and eternal objects, which are the images of the Divine immutability.

“ Finally, Allegorists ascertain Caballas by the permutation of letters, in which, after a great deal of labour, scarce produce any thing worthy of notice.

“ The last Caballa is divided into *Gametria*, *Numerica*, and *Themura*. The first ascertaining the words by transposition of the letters ; the second supposes one letter to stand for a word, or explains one word by another which contains an equal number of letters. A third *Caballa Themura*, which is likewise called *Zirup*, consists in interchanging the letters, and then supposes them to be equivalent to certain other letters.

“ The two latter will not answer my purpose, because the number of letters of the chalice, and because

only used where there are but few letters, as may be inferred from the following instances :

“ In the second verse of the third Psalm, where we read *Multi insurgunt adversum me*, the *Caballa Notarica* decyphers the word *Multi*, and shews that in the Hebrew language it is written with R, B, I, M ; which characters, after much speculative inquiry, are supposed to be the initials of the names of the *Romans*, *Babylonians*, *Ionians*, and *Medes*. In a few letters this *Caballa* might be applied ; the Romans made use of it in their epitaphs and other inscriptions, as we find by the letters S, P, Q, R, which mean *Senatus Populusque Romanus*.

“ This *Caballa* has given rise to some curious conjectures on the four letters of the name ADAM, which are interpreted to be the initials of the four quarters of the world ; viz. *Anatoli*, which in the Greek signifies the East, *Dysis* the West, *Arctos* means the North, and *Mesembria* the South, or Mid-day. Thus, with a mysterious brevity, the name of the first Monarch is a cabalistical indication of the four parts of his empire.

“ The *Caballa Notarica* draws significations from letters according to the meaning they have in other alphabets, particularly in those where every letter is an entire word ; as in the Hebrew alphabet *Aleph*, *Beth*, *Daleth*, *Ghimel*,

©c. and in the Greek *Alpha*, *Beta*, *Gamma*, *Delta*; and in many other idioms we may form lines with two or three letters of their alphabet, as in the Chaldean, for example the letter A is called *Elpha*, in the Syrian, *Olapb*, or *Alp*; in the Arabick, Turkish, and Persian, it is called *Alip*; in the Egyptian, *Athomus*; in the Ethiopian, *Alpb*; in the Arminian, *Aip*; in the Sclavonian *Alemoxi*, and in many others.

“ The word *Alupb*, or *Alepb*, which is the first letter of the Hebrews, means *Prince*; and for this reason it is placed at the head of their alphabet, as the Prince of the letters.

“ The *Alpha* of the Greeks, in the language of the Syrians, means an ox. It is related, when Cadmus began to found a city in Bœotia, he chanced to meet an ox, and caused the name of it (*Alpha*) to be placed at the head of the alphabet, from the great utility of this animal, which the Syrians consider as the Prince of the animals in the field.

“ The second *Caballa*, called *Themura*, or *Zirup*, is as little to my purpose as the former. The third *Caballa*, called *Gametria* by the Hebrews, consists in transposing of the letters in such a manner as to produce significant words; for example, the twenty-third chapter of Exodus, verse the twentieth, is written in the Vulgate *Præcedet*

An

Angelus meus. In the place of *Angelus* the Hebrew version says Malachi, and by the anagramatic transposition of the letters of this name, the Caballists shew that Malachi means Michael; hence they pretend that the Angel of whom the Scripture speaks in the above place was Saint Michael."

Our Author next proceeds to shew the numerous interpretations to which the letters of the chalice are subject: "When, according to Father Malebranche's Treatise on Algebra, the combinations of the twenty-four letters of the alphabet amount to 1. 391. 721. 658. 311. 264. 960. 263. 919. 898. 102. 100. *"

Hence he concludes, that the languages used all over the world must be more numerous than is generally supposed. "According to Father Vasconcellos the Jesuit's account of the Brazils on the banks of the river Amazon, there are more than an hundred and fifty languages spoken, and these, we are assured by Father Vieira, are as different from one another as ours is from the Greek.

* According to *Tacquet*, the various combinations of the twenty-four letters of the alphabet (without repetition) amount to 620. 448. 401. 733. 239. 439. 360. 000.

Clavius the Jesuit has also calculated these combinations, and makes them in-

finitely short of the other two. Here is his computation, 5. 852. 616. 738. 497. 664. 000. So much for the uncertainty of progressive arithmetic, when applied to subjects of this nature.

Translator's Note.

“ If to these we add the several hundred languages which are used among the different nations of the world we cannot help asking with admiration, What is the primary source of so many modes of speech? Whence many flowers and figures of rhetoric? What repository supplied the Latin, Greek, and Hebrew idioms? What source are the Italians indebted for their courteous and political expressions? What Nymph or Muse inspired the French with that sweetness of diction? What fierce and severe warrior gave the Germans their military terms and frightful vocality? What Prince, what Potentate enthroned in Portugal and Castile the words of a grave majestic eloquence? Finally, What materials were vended by the people of China, Japan, Arabia, Turkey, Maragha, Armenia, Malabar, Bengal, Malacca, the Negroes of Africa, the Inhabitants of America, and all other nations to invent significant terms of customs, negociations, commerce, trade, tactics, battles, arts, sciences, rites, ceremonies, religion, and sacrifices?

“ This vast ocean of literature is still further supplied by numerous other vocabularies flowing into it, like rivers into the sea, from proper names and family appellations, from the various dialects, and the different modes of pronouncing the same language in different parts of a country as in the Greek language, the Attic, Eolic, Corinthian, and common dialects: In the Italian language, the dia-

of Genoa, Bergamofa, Venice, Naples, Sicily: In the French, the dialects of Picardy, Gascony, Normandy, &c.; and in the Portuguese, the particular words peculiar to Beira, Minho, Alenteju, Algarve, &c. These and the innumerable other dialects arising from the letters of the alphabet, with the divers words of the mother tongues, make altogether an ineffable variety of speech."

Our Author, after wandering far from the question, returns to the subject, and concludes, that the meaning of the letters of the chalice is this: *Hic est calix sanguinis mei, novi & æterni testamenti, qui pro vobis & pro multis effundetur. Joakim Kludpbik fudi, Bolduk. A. Dom. Mil. C. LXXXVII. **

* Doctor Bluteau has made some mistakes in copying the letters of the chalice; the following, for instance, NOPALX, which are on the foot of it, he attributes to the neck. An anonymous Writer has given a different interpretation of these letters in the before-mentioned work, (*Profas Portuguezas*,) wherein he makes

each letter the initial of a word. And, in order to make the sense coincide with his meaning, he substitutes ideal letters for real ones, though perhaps it happened through mistake. However that was, his interpretation of the enigma is, if possible, more improbable than that of Doctor Bluteau.

Among

Among the personages interred in this Monastery there are but two; namely, Don *Pedro* and Dona *Ignez de Castro*, of whom I could collect any thing remarkable. We shall attempt to give a sketch of the history of this celebrated pair, and then take our leave of *Alcobaça*.

Don Pedro and Dona Ignez de Castro.

Contiguous to the transept of the church belonging to this Convent, there is a Gothic Mausoleum of hewn stone, in the midst of which are two magnificent sepulchres of white marble, containing the remains of Don Pedro, First, King of Portugal, and of Dona Ignez de Castro, his consort.

A cumbent effigy of each, the size of life, is placed over their respective tombs; by which the former is represented with a long beard, a severe countenance, and in the act of drawing his sword. The latter is represented with a beautiful innocent countenance; dressed in royal robes, and adorned with the diadem.

There are but few personages recorded in history who have been oftener celebrated by dramatic writers than these Princesses. There have been no less than five tragedies

from her pitiful narrative; *viz.* two in English, one in French, one in Spanish, and one in Portuguese. The latter, perhaps, approaches the nearest to the truth of history, and is not inferior in point of poetical merit. The Author, *Senhor Nicola Luis*, had no occasion to resort to fiction to heighten the passions of an audience, as the simple facts are sufficient to fill up all the scenes of pity and terror, and to shew to what lengths love and revenge are capable of transporting the human mind.

The subject of this tragical piece is as follows: Don Pedro, son of Alonso the Fourth, King of Portugal, and heir apparent to the crown, having fallen in love with a lady of the court, named Dona Ignez de Castro, thought he could not share the crown which awaited him with a more amiable person. She united to all the charms of beauty, the most graceful and accomplished manners. The Prince, waving all considerations of birth and fortune, was privately married to her by the Bishop of *Guarda*.

Notwithstanding the nuptials were performed with all the secrecy imaginable, yet they reached the King's ear, who had premeditated a consort for Don Pedro in the King of Castile's daughter. He questioned him as to the truth of the report; but knowing his father's arbitrary disposition, he thought it prudent then to conceal the fact.

The Nobility also had intimation of the marriage, and the preference given to Ignez had awakened their jealousy. Hence they took every opportunity of representing her as a woman of the greatest ambition, and pretended that very fatal consequences were to be apprehended from such an alliance; they also condemned the Prince as a rash and disobedient son.

The King, who was a man of weak understanding, gave ear to their calumny, and they worked upon his passions to that degree, that he resolved to murder the unfortunate Princess. Accordingly, he set out to perpetrate the horrid deed, accompanied by three of his courtiers and a number of armed men.

Dona Ignez at this time resided in Coimbra, in the palace of Santa Clara, where she passed her time in the most private manner, educating her children, and attending to the duties of her domestic affairs.

The Prince, unfortunately, was abroad on a hunting party when the King arrived. The beautiful victim came out to meet him, with her two infant children, who clung about his knees, screaming aloud for mercy. She prostrates herself at his feet, bathes them with tears, and supplicates pity for her children, beseeching him to banish her to some remote desert, where she would gladly wander in exile with her babes.

The feelings of Nature arrested his arm, just raised to plunge a dagger into her breast. But his counsellors urging the necessity of her death, and reproaching him for his disregard to the welfare of the nation, he relapsed into his former resolution, and commanded them to dispatch her; at which they rushed forward, regardless of the cries of innocence and beauty, and instantly struck off her head!

Soon after the above transaction the Prince arrived; but, alas! found those eyes that were wont to watch his return with impatience, closed in death. The sight of his beloved Ignez weltering in gore filled his mind with distraction, and kindled every spark of revenge within his soul. In all the agony of rage, he called aloud on the avenging hand of Heaven to punish those monsters who deprived him of all he held dear upon earth.

As soon as her remains were interred, he put himself at the head of an army, who sympathized with his distress; they carried fire and sword through the adjacent provinces, and laid waste the estates of the murderers. The royal troops could not oppose them; they fled at the appearance of the gallant avengers of innocence. But the King, wretched man! could not fly from himself; the cries of his grand-children still echoed in his ears, and the bleeding image of their unfortunate mother was constantly before his eyes. Death at length commiserated his situation,

and he expired full of repentance for his accumulated crimes. He was an undutiful son, an unnatural brother, and a cruel father.

The Prince now ascended the throne, in the thirty-seventh year of his age. He no sooner obtained the power than he meditated to revenge the death of his beloved Ignez. The three murderers; namely, Pedro Coello, Diogo Lopez Pacheco, and Alvaro Gonfavez, had fled into Castile, previous to the death of the late King. The Prince ordered them to be tried on a charge of high treason, and being found guilty, their estates were confiscated. Next, he contrived to seize their persons, by agreeing with the King of Castile that both should reciprocally deliver up the Portuguese and Castilian fugitives, who sought protection in their respective dominions. Gonfavez and Coello were accordingly arrested, and sent in chains to Portugal; Pacheco escaped into France.

The King was at Santerem when the delinquents were brought to him; he instantly ordered them to be laid on a pyre that was previously formed, contiguous to which had a banquet prepared. Before the torch was kindled, and whilst they agonized at every pore under the most lingering tortures, their hearts were cut out, one at the breast, the other at his back. Lastly, the pyre was set on a blaze, in presence of which he dined, whilst they evaporated in flames.

Hav

Having thus far appeased his insatiable thirst of revenge, he ordered his marriage with Dona Ignez to be published throughout the kingdom; then her body was taken out of the sepulchre, covered with regal robes, and placed on a magnificent throne, around which his ministers assembled, and did homage to their lawful Queen.

After this ceremony, her corpse was translated from Coimbra to Alcobaça, with a pomp hitherto unknown in the kingdom; though the distance between these two places is fifty-two miles, yet the road was lined on both sides all the way, with people holding lighted tapers. The funeral was attended by all the Noblemen and Gentlemen in Portugal, dressed in long mourning cloaks; their Ladies also attended, dressed in white mourning veils.

The cloud which the above disaster cast over the mind of Don Pedro was never totally dispersed; and as he lived in a state of celibacy the remainder of his life, agreeably to his vow, there was nothing to divert his attention from ruminating on the fate of his beloved spouse. The impression her death made on him was strongly characterised, not only in the tortures he inflicted on her murderers, but also in all the acts of his administration, which, from their severity, induced some to give him the appellation of Pedro the Cruel; by others he was called Pedro the Just: and, upon the whole, it appears that the last title most properly appertained to him.

It must be allowed, however, that he punished offences rather severely, particularly in cases of adultery. In all transgressions of this nature, his laws were more rigid than those of Solon, as will appear by the following instances: He ordered a man to be hanged for having had communication with a woman previous to his marriage with her. Another, detected in the commission of adultery, was, with his mistress, committed to the flames. A Friar, who was discovered to be the father of a boy who struck his nominal father, was put into a case formed of cork, and sawed through the body.

Now, it is surprising that Don Pedro himself should have been guilty of sins similar to those for which he inflicted such ignominious deaths on others. Yet such is the fact: witness his amours with Dona Tereza Lorenza, to whom he had that illustrious character Don John, founder of Batalha. (See page 50.)

Indeed, his manner of punishing other offences was less reprehensible. To give an instance; a gentleman having borrowed some silver utensils of a countryman, refused, after many solicitations, to return the same; which the lender, finding all other means ineffectual, appealed to the King, who made the gentleman not only return the goods to the owner, but also pay him

times their value, the penalty to which thieves were then subject; and further, made him responsible for the countryman's life.

The clergy, who hitherto could not be tried for alleged offences but by the ecclesiastical court, he rendered amenable to the common courts of justice, and punished them with death when their crimes were capital. When solicited once to revise the sentence of such criminals, and to refer it to a higher tribunal, (meaning that of the Pope,) he answered very calmly, "I shall most certainly send them to the highest of all tribunals, *that of the Omnipotent Being.*"

To prevent all tedious litigations, and the baneful consequences attending them, he purged the nation of attorneys, and limited the procedure of counsellors in such a manner, that a suit was determined in a few days. And when the Judge was found guilty of bribery, as was the case in one instance, he immediately ordered him to be hanged. In short, his inexorable justice, and indefatigable zeal to check the progress of vice, were such, that no consideration of rank, or fortune, or particular privileges, could screen the guilty from the sword of the law. The infinite service he rendered the country during the ten years he reigned, have left a lasting impression on the minds of the Portuguese. They have still a saying among them,

them, *that Providence either should not have sent Pedro or else not have taken him away.*

It remains for us now to speak a few words respecting the tragedies that have been formed from the History of *Ignex de Castro*. Of the two we have in English, the one named *Elvira*, was copied from the French of M. de Motte. The other is named *Inez de Castro*; and was published in the year one thousand six hundred and ninety six. As the public are already well acquainted with the merits of these two, we shall notice only those written in the Portuguese, Spanish, and French languages. And as these are not, perhaps, generally known among us, we shall give a few parallel extracts from each; by which the reader, who is acquainted with these languages, may be enabled to form some idea of their respective merits, and of the state of the drama in the above mentioned nations. The scene to which the following extracts allude is that wherein *Ignex*, accompanied by her two children, is supplicating the King for mercy the moment before he is murdered.

From the PORTUGUESE of NICOLA LUIS.

Ignex. Piedade, Senhor,

Rei. Como posso livrar-te do castigo,
Se todo hum Reino tens por inimigo.

Ignex. Oh mizera de mim! filhos amados,
Espelho em que os meus olhos se reviaõ!

* * * * *

Aff. Se accazo não tem dó de minha mãe,
Então não quero ser já seu amigo.

Rei. Não ha remedio, os filhos lhe tirai.

Alv. e Egas. Vinde, infantes.

Aff. Deixai-me vós tambem,
Se não, hei de dizello a meu pai,
Que vos ha de matar com huma espada.

Ignex. Meu filhos me lavais: oh desgraçada,
Não me mateis, Senhor, por tantas vezes,
Tornai effas reliquias aos meus braços.
Mas ai! que intenta a força da crueldade
Partir-me a coração em mil pedaços.

Rei. Já he muito esforçar a tolerancia!
Opprimido, ai de mim de mortal ancia
Me finto em mal tão forte.
Egas, Alvaro, oh Ceos! ficai com ella,
Que não me atrevo a vera sua morte.

Ignex. Com estes inimigos deshumanos
Me deixais! que rigor! soltai tirannos
Soltai os meus infantes: Luzes minhas,
A abraçar-me tornai, nestes retiros.
Em vossos lindos rostos,
Recebei os meus ultimos suspiros:
Mas já falta o valor, os justos Ceos!

Rei. Vinde, meus Netos.

pega nos meninos.

Aff. Minha Mai, a Deos,
Que por força nos leva nosso Avó.

Ignex. Ah! meus ternos amores minha glorias,
Quando foubereis ter mais sentimentos,
Funestas vos feraõ minhas memorias.
E vós ingrato á própria humanidade,
Que a vida me tirais na flor da idade,
Vede que apello da mortal sentença
Para aquelle Supremo Tribunal
Onde recto se julga o bem, e o mal :
Vade que - - - mas ai triste! a luz do dia
Aos meus alhos se vai escurecendo.
Treme o pè mal seguro - - - e da agonia
Me vai já soffocando o horror tremendos
Filhos, Filhos, eu morro! Pedro, Espozo!
Onde estás, que em martirio taõ penozo,
Naõ vens a soccorrer me, ah homicida,
O furor escuzais, que estou sem vida.

From the SPANISH of VELEZ DE GUEVARA.

Ines. A mis hijos me quitaís?
Rey Don Alonso, Senor;
Porque me quereis quitar
La vida de tantas vezes?
Advertid, Senor mirad,
Que el coraçon a pedaços
Dividio me arançais.

Rey. Levaldos, Alvar Gonçalez.

Ines. Hijos mios, donde vais?
Donde vais fin vuestra madre?

Falta en los hombres piedad
Adonde vais luzes mais?
Como, que assi me dexais
En el mayor desconfuelo
En manos de la crueldad.

Nino Alons. Consuelate madre mia,
Y a Dios de puedas quedar,
Que vamos con nuestro abuelo,
Y no querrá hazernas mal.

Ines. Possible es, Senor, Rey mio,
Padre, que anfi me cerreis
La puerta para el perdon?

* * * * *

Como, Senor? vos os vais
Y a Alvar Gonçalez, y a Coello
Inhumanos me entregais?
Hijos, hijos de mi vida,
Dexad me los abraçar;
Alonso, mi vida hijo,
Dionis, a mores, tornad,
Tornad a ver vuestra madre:
Pedro mio, donde estas
Que anfi te olvidas de mi?
Possible es que en tanto mal
Me falta tu vista, esposo?
Quien te pudiera avisar
Del peligro en que afligida
Dona Ines tu esposa esta.

From the FRENCH of M. DE LA MOTTE.

- Inés.* Eh bien, Seigneur, suivez vos barbares maximes ;
On vous amene encor de nouvelles victimes.
Immolez sans remords, & pour nous punir mieux,
Ces gages d'un himen si coupable à vos yeux.
Ils ignorent le sang dont le Ciel les fit naître :
Par l'arrêt de leur mort faites-les reconnoître :
Consommez votre ouvrage ; & que les mêmes coup
Rejoignent les enfans, & la femme & l'époux.
- Alphonso.* Que vois-je ! & quels discours ! que d'horreurs j'envis
- Inés.* Seigneur, du desespoir, pardonnez le langage.
Tous deux à votre trône ont des droits solempnels.
Embrassez, mez enfans, ces genoux paternels.
D'un œil compatissant, regardez l'un & l'autre ;
N'y voiez point mon sang, n'y voiez que le votre.
Pourriez-vous refuser à leur pleurs, à leurs cris
La grace d'un héros, leur pere & votre fils ?
Puisque la loi trahie exige une victime,
Mon sang est prêt, Seigneur, pour expier mon crim
Epuisez sur moi seule un sévère couroux ;
Mais cachez quelque tems mon fort à mon époux ;
Il mourroit de douleur ; & je me flate encore,
De mériter de vous ce secret que j'implore.
-

The Reader will not be a little surpris'd on comparing the preceding passages, to find how inferior the French Writer is to the Portuguese or the Spaniard. Both *Luis* and *Guevara* express the natural feelings of the fair victim, and the poignant anguish which overwhelm her, from the apprehension of being deprived of her children, her lover, and her life. *De la Motte*, on the contrary, gives us the idea of a daring heroine, regardless of all these endearing considerations. The two former have very judiciously preserved the spirit of the beautiful Episode of *Camoens*; on which Voltaire has the following remark: *Il y a peu d'endroits dans Virgile plus attendrissans & mieux ecrits* ——. There are few parts in Virgil more tender, or better written. Connected, therefore, as that Episode is with our subject, we shall add the following extracts from it, as translated by Mr. Mickel:

Dragg'd from her bower by murderous ruffian hands,
 Before the frowning King fair Inez stands;
 Her tears of artless innocence, her air
 So mild, so lovely, and her face so fair,
 Mov'd the stern Monarch; when with eager zeal
 Her fierce destroyers urg'd the public weal;
 Dread rage again the tyrant's soul possess'd,
 And his dark brow his cruel thoughts confess'd;
 O'er her fair face a sudden paleness spread,
 Her throbbing heart with generous anguish bled,
 Her beauteous eyes in trembling tear-drops drown'd,
 To heaven she lifted, but her hands were bound;

Then on her infants turn'd the piteous glance,
The look of bleeding woe; the babes advance.

The lovely captive thus: — O Monarch, hear,
If e'er to thee the name of man was dear,
If prowling tygers, or the wolf's wild brood,
Inspir'd by Nature with the lust of blood,
Have yet been mov'd the weeping babe to spare,
Nor left, but tended with a nurse's care;
As Rome's great founders to the world were given;
Shalt thou, who wear'st the sacred stamp of Heaven,
The human form divine, shalt thou deny
That aid, that pity, which e'en beasts supply?
Oh, that thy heart were, as thy looks declare,
Of human mould, superfluous were my prayer;
Thou could'st not then a helpless damsel slay,
Whose sole offence in fond affection lay.
Ah, let my woes, unconscious of a crime,
Procure mine exile to some barbarous clime:
Give me to wander o'er the burning plains
Of Lybia's desarts, or the wild domains
Of Scythia's snow-clad rocks and frozen shore;
There let me, hopeless of return, deplore
Where ghastly horror fills the dreary vale,
Where shrieks and howlings die on every gale,
The lions roaring, and the tygers yell,
There with mine infant race consign'd to dwell;
There let me try that piety to find,
In vain by me implor'd from human kind:
There in some dreary cavern's rocky womb,
Amid the horrors of sepulchral gloom,
For him whose love I mourn, my love shall glow
The sigh shall murmur and the tear shall flow.

In tears she utter'd—as the frozen snow
Touch'd by the Spring's mild ray, begins to flow;
So just began to melt his stubborn soul,
As mild-ray'd Pity o'er the tyrant stole;
But Destiny forbade: with eager zeal,
Again pretended for the public weal,
Her fierce accusers urged her speedy doom;
Again dark rage diffused its horrid gloom
O'er stern Alonzo's brow: swift at the sign,
Their swords unsheath'd around her brandish'd shine;
O foul disgrace, of knighthood lasting stain,
By men of arms an helpless lady slain!

—— Inez, while her eyes to Heaven appeal,
Reigns her bosom to the murdering steel:
That snowy neck, whose matchless form sustain'd
The loveliest face, where all the Graces reign'd,
That snowy neck was stain'd with spouting gore,
Another sword her lovely bosom tore.
The flowers that glisten'd with her tears bedew'd,
Now shrunk and languish'd, with her blood imbrew'd,
As when a rose erewhile of bloom so gay,
Thrown from the careless virgin's breast away,
Lies faded on the plain, the living red,
The snowy white, and all its fragrance fled;
So from her cheeks the roses dy'd away,
And pale in death the beauteous Inez lay:
With dreadful smiles, and crimson'd with her blood,
Round the wan victim the stern murderers stood.

O Sun, couldst thou so foul a crime behold,
Nor veil thine head in darkness, as of old,
A sudden night unwonted horror cast
O'er that dire banquet, where the fires repast

The

The son's torn limbs supplied! — yet you, ye vales!
 Ye distant forests, and ye flowery dales!
 When pale and sinking to the dreadful fall,
 You heard her quivering lips on Pedro call;
 Your faithful echoes caught the parting sound,
 And Pedro! Pedro! mournful, sigh'd around.

Lusiad, book i

On the twenty-second of June I set out for Lisbon, accompanied by a muleteer. The evening before my departure I was visited by the Reverend Abbot-general, several of the Superiors of the Convent; the former gave me a present of sweet-meats and scented soap, curiously made up in boxes by Nuns of the Bernardine order.

Nothing occurred on our journey the first day worth noting; the country was tolerable, the soil rich and pretty well cultivated, but the accommodations at the inns were as indifferent as usual; yet the masters of these miserable hovels think them palaces, in comparison to inns in the other parts of the country.

January 23. We met a number of peasants employed in making roads, the margins of which were planted with olive trees, whose produce are to be applied to the keeping of the roads in repair. Spheric sun-dials and cisterns

are erected at stated intervals for the accommodation of travellers.

The manners and opulence of the capital had a visible effect on the inhabitants in proportion as we advanced. About one o'clock we arrived at Villa Franca, quite exhausted from the scorching rays of the sun, to which we had been exposed since five o'clock in the morning. It was with difficulty we could get any refreshment, as all the inhabitants of the village were gone to sleep.

At five o'clock we embarked in a large passage-boat, and sailed down the Tagus towards Lisbon. There were about fifty passengers on board, divided into two classes; the common people occupied the hold, the rest took their seats at the stern. About seven o'clock one of the boatmen gave the compline signal, and all returned thanks to the Lord in a short prayer.

Among those who sat at the stern of the boat was a man, who had apparently mistaken his rank, if one may judge by his dress; he was barefoot, wore a long beard, and a pilgrim's scapulet over the remains of a Persian habit: he was about thirty-six years of age, of a middling stature, well proportioned, of a swarthy complexion. I found by his language that he was a Spaniard. There was something in his manners that interested me very much; his countenance was placid, and
s bespoke

bespoke a firmness of mind, such as we admire in a virtuous man struggling with misfortune. I must confess that he excited at once my pity and esteem; and if Fate had not placed my lot so much on a level with his own, he should not want a cloak to cover him, nor a crusade in his pouch.

When we arrived at Lisbon, I requested he would permit me to pay his passage; he thanked me, saying, “have change sufficient for that purpose; it is true, my apparel bespeaks poverty, (looking at his bare feet) therefore you may be surprised that I had the presumption to take my seat in your company; but the true Castilian thinks himself degraded or honoured, not by his garb but his actions.”

L I S B O N.

Notwithstanding the city of Lisbon is the constant resort of merchants and travellers from every part of the globe, yet it seems extraordinary that hitherto we have not been favoured with any satisfactory account of its arts, antiquity, police, or public buildings. I shall not attempt to supply these points; the utmost I can promise are a few cursory remarks on such objects as came within the narrow sphere of my observation, during a residence of ten months in that city.

Lisbon, the capital of Portugal, is seated upon the delightful banks of the Tagus, in the fruitful province of Estremadura; latitude $38^{\circ} 48'$. Its distance from the bar, where the Atlantic Ocean and the river form a junction, is about seven miles. The harbour is very deep and capacious, presenting, to a mind devoted to commerce, one of the finest prospects imaginable, as it is constantly crowded with ships of various nations.

As we approach the capital, the churches, convents, castles, villas, and gardens on the North-west side, have a grand and beautiful appearance; but the ideas of magnificence they excite at a distance, are greatly diminished upon a closer inspection. The country on the South-east

side is also highly picturesque, from its lofty mountains and high impending cliffs.

The attention is soon drawn from these scenes by the appearance of the city, which gradually ascends from the verge of the river in all the magnificence of wealth and grandeur. The site is the most eligible imaginable for a Metropolis; towards the North-west it is sheltered by a ridge of mountains, and opened towards the South-east. The buildings are raised on seven hills, with their intermediate vallies; the greater part of which command a prospect of the river, and of the country on the opposite side called Alenteju; any disadvantage, therefore, attending the inequality of the ground is compensated by the beautiful prospects its elevation affords, and its vicinity to the sea renders it at once delightful and healthy. The narrowest part of the river Tagus, opposite to the city, is computed at two miles English, and at the broadest part is not less than nine. When we reflect on the advantage Portugal enjoys in point of commerce, from such a magnificent river and commodious harbour, so happily situated for trading with the Eastern and Western hemispheres, we cannot but wonder that Lisbon is not superior in riches, magnitude, and population to any capital in Europe. Here follows an account of the ships of various nations which entered the port of Lisbon in the year one thousand seven hundred and eighty-nine.

Portuguese Ships. Names of Places.

3	from BENGAL.
6	— MACAO.
1	— GOA.
2	— other ports of ASIA.
12	from all ASIA.
23	— BAHIA.
26	— MARANHAON.
13	— PARA.
2	— PARAIBA.
1	— PENAIBA.
33	— PERNAMBUCO.
16	— RIO JANEIRO.
1	— SANTOS.
2	— CAPE VERD.
117	— various ports of EUROPE.
6	Men of War.

252 Total number of PORTUGUESE Ships.

Foreign Ships.

75	from AMERICA.
4	— BERMUDE.
24	— DENMARK.
1	— GENEVA.
81	— FRANCE.
10	— HAMBURGH.
22	— SPAIN.
64	— HOLLAND, including six Men of War.
6	— TRIEST and OSTEND.
5	— LUBEC.

Carried over 292

Foreign Ships.	Names of Places.
Brought over 292	
7	from the KING of PRUSSIA's Dominions.
1 —	RUSSIA.
7 —	RAGUSA.
2 —	SWEDEN.
12 —	VENICE,
319 —	GREAT BRITAIN and IRELAND, including 29 Packets and 4 Men of War.
640	Total number of Foreign Ships.

Origin and Progress of Lisbon.

The origin of Lisbon, like that of many other cities, involved in obscurity, though many Writers have attempted to develop it, among whom are not a few who do not, perhaps, deserve to be called Antiquaries; for the true Antiquary, like the Mathematician, will not proceed farther in his investigation than he is authorized by the light of connecting facts and conclusive reasoning. Some of the above Writers, however, have had the courage to proceed in the dark as far as the deluge; but, unfortunately, the more they travel, the farther they appear to leave the truth behind.

The opinion that most generally obtains is, that Lisbon was founded by Ulysses after the destruction of Troy, and

received his name *. However that was, there is no doubt but a situation so inviting must have been peopled very early. Its first inhabitants, according to Pliny, were the ancient Turtuleans, from whom originated the modern Turtuleans of Andalusia, a brave and politic people, as the Celtic and Phœnician tribes experienced in all their contests against them in Spain. Among the other nations that subdued Lusitania, the Romans are supposed to have peopled Lisbon shortly after they conquered the Carthaginians. It appears that Julius Cæsar made himself master of it, and distinguished it by the title of *Felicitas Juliana*, as may be collected from various inscriptions found in that city, which are published in *Cunha's Ecclesiastical History of Lisbon*.

* Lusus, the loved companion of the God,
 In Spain's fair bosom fixt his last abode,
 Our kingdom founded, and illustrious reign'd,
 In those fair lawns, the blest Elysium feign'd,
 Where winding oft the Guadiana roves,
 And Douro murmurs through the flowery groves.
 Here with his bones he left his deathless fame,
 And Lusitania's clime shall ever bear his name.
 That other chief th' embroider'd silk displays,
 Toft o'er the deep whole years of weary days,
 On Tago's banks at last his vows he paid:
 To Wisdom's Godlike power, the Jove-born maid,
 Who fired his lips with eloquence divine,
 On Tago's banks he reared the hallowed shrine:
 Ulysses he, though fated to destroy
 On Asian ground the Heaven-built towers of Troy,
 On Europe's strand, more grateful to the skies,
 He bade th' eternal walls of Lisboa rise.

Lusiad, book viii.

About

About the year of our Lord four hundred and nine, the dominion of the Romans in Lusitania yielded to the invasion of the Alans, Suevi, and Vandals; and these again in their turn, in the year seven hundred and sixteen, submitted to the superior power of the Arabians who inhabited Spain. The latter changed the name of the capital, which till then was called *Ulippo*, or *Lippo*, *Lisboa*; because, says Castro, that in the Moorish alphabet the letter P is not used. Hence comes the word *Lisboa* which we translate Lisbon.

The first check given to the Arabian power in Portugal was by Don Alfonso the Chaste, King of Galicia and Asturias; who, with the assistance of Charlemain, in the year seven hundred and ninety-eight, invaded Portugal and invested Lisbon. The besieged, after a resolute resistance, were compelled to yield to the arms of the Christian power. During a period of near three hundred years, the Christians and Moors alternately retained a transitory possession of it till at length the latter became tributary to Alfonso the Sixth of Castile, in the year one thousand and ninety-three.

In this state of subjection they continued under Count Henry, the source of the Portuguese monarchy, but revolted again under his successor Alfonso Henrique, the first Christian King of Portugal. This Prince made many attempts to reduce Lisbon, but in vain. Being one day

the mountain of Centra he discovered a fleet, consisting of near two hundred sail of English, French, and Flemings, under the command of *William Long Espe*, making towards the Tagus. They were destined for the Holy Land, but had touched here to water, and to repair the damages they received at sea. The King made proposals to them to aid him in capturing the city; to which they acceded; and the troops on board, amounting to fourteen thousand, were drawn up with the Portuguese forces before the city. During five months the siege continued with great slaughter on both sides, when the confederate troops, on St. Ursula's Day, made a desperate assault, and carried the city sword in hand. According to Farria, the number of Infidels slain on this day amounted to two hundred thousand.

The most authentic account of that siege which, perhaps, has yet appeared, is contained in a letter written in the Latin tongue, in one thousand one hundred and forty-seven, by a person of distinction named Arnulfo, who was on board the combined fleet, to the Bishop of Terona in France. It was discovered among the manuscripts in the library of the Aquitenian Abbots in France, and is published in the collection of Martene and Durand, *tom. i. Veterum Monumentorum*, printed at Paris in the year one thousand seven hundred and twenty-four. As that letter, perhaps, has not been hitherto published in our language, we shall attempt to give a translation of it, with the addition

dition of Notes, for the satisfaction of the curious in the mode of attack and defence practised in ancient times.

—— “ On the Monday after Whitsuntide we entered the bar of the river Douro, and anchored opposite Oporto. The Bishop of this city, as if anticipating orders of his King, was rejoiced at our arrival. Here we stayed eleven days, waiting for the arrival of *Count Arnoldo de Ardescot*, and *Christian the Constable*, who had been separated from us in a storm; during this time we were plentifully supplied with provision and delicacies of all kinds through the munificence of the Prince.

“ As soon as the Count and the Constable arrived, we proceeded on our voyage; in two days we reached the Tagus, on the vigils of the Apostles St. Peter and St. Paul, and anchored before Lisbon. This city, which, according to the tradition handed down to us by the Saracenic historians, was built by Ulysses after the destruction of Troy, is surrounded with walls of admirable construction, has several towers upon a mountain impregnable to human force.

“ The moment we landed we began to erect our tents, and, with the Divine assistance, took the suburbs of the city on the first of July. After various assaults against the walls, not without great loss on both sides, we were occupied until the first of August in preparing machines

“ Towards the river we erected two formidable towers; one at the East, in which the Flemings were posted; the other at the West, of which the English took possession. We likewise formed four bridges of our ships; so that we had six different posts to attack the enemy.

“ On the day of the invention of the Protomartyr St. Stephen we began to advance and batter with our engines and ships; but being repulsed, not only with adverse winds, but also with the *Magnellis* * of the enemy, we retreated with some loss. Whilst our men were actively engaged with the Saracens, the English, with less circumspection, guarded their tower, which unfortunately was set on fire, and they were not able to extinguish the flames.

“ Shortly after this we began to batter the walls with our machines, which the Moors no sooner beheld, than they poured forth oleagenous fire †, which almost destroyed

* *Magnellis*.—Perhaps these were engines similar to those which Du Cange calls *Mangonellus*:—*Mangonellus diminutivum, a mangana hoc est, minor machina jaculatoria*. De Mezeray, in his Treatise upon ancient Sieges, supposes the *Mangonellus*, or *Mangonas*, to be a general term for any engines used in throwing stones and darts; of which there were different kinds; as the *matafunda*, *petrary*, *turbuchet*, *warwulf*, and *mangana*, all constructed

upon a principle somewhat similar to that of the *balista*.

† *Oleagenous fire*.—Of the artificial fire used in ancient sieges we have many accounts transmitted to us, but the manner in which it was prepared is not clearly expressed. The *Malleoli* mentioned by Vitruvius, book x. c. 13. are supposed to have been instruments filled with artificial fire, similar to that which was afterwards called the Greek wildfire. The Turks made

stroyed them. They likewise made considerable havoc among us with their arrows and *magnellis*. Our people were much disheartened from the wreck of the apparatus * and the fall of their companions ; yet, trusting in the mercy of God, they resumed their courage, and set about repairing the engines.

“ In the mean time the besieged were greatly distressed for provisions ; not but some had abundance, yet the rich withheld it from the poorer class of the citizens in such a manner, that numbers of them died of hunger. Some, to preserve their lives, were constrained to eat cats and dogs ; a great part threw themselves on the mercy of the Christians, and received the sacrament of baptism, while others were sent to the walls, with their hands cut off and stoned to death by their companions. Many other direful and successful scenes incident to war were witnessed by us here, which, to avoid prolixity, we shall not detail.

made use of this fire in their wars with the crusaders, which they emitted from a machine called *Petrary*. It is reported to have burnt so intensely, that it consumed even flint and iron, and could not be extinguished but by a mixture of vinegar, sand, and urine. Father Daniel says, that Philip Augustus, King of France, brought a quantity of this fire ready prepared from Acre, which he used at the siege of Dieppe, for burning the English vessels then in the harbour.

* *Wreck of the apparatus.*—The ancients, in order to guard the *testudines* in filling ditches, covered the planks over the beams with slender green twigs closely interwoven ; and over these laid doubled raw hides, sewed together, stuffed either with sea-weeds, or else straw macerated in vinegar, by which means they resisted the attacks of the *listæ* and fire-brands.

Vide Vitruv. book x. c. 2.

“ On the day of the Nativity of the blessed Virgin Mary, an Italian of great ingenuity, a native of Pisa, began to construct a lofty tower of wood, in the place where the former one was destroyed, in which the English had been posted. This important work was completed about the middle of October, through the bounty of the King and the exertions of the armies. With equal exertions another engineer, assisted by many hands, were occupied in making excavations, in order to undermine the wall of the fortress. The Moors, apprehensive of these operations, sallied out privately, and gave us battle over the mine, from three o'clock in the morning until the afternoon on the Festival of St. Michael.

“ During this time we were warmly engaged with the Infidels, whilst our archers so obstructed their retreat, that few or none of them escaped without being wounded. Afterwards our people worked by day and night in the mines, which were finished and propped with wood at the appointed day on which the tower was to have been brought up, wherein the King in person, with the English troops, were to attack the walls. On the night of the Abbot St. Gallo the mine was set on fire, and when the wood-work was consumed *, the wall gave way, and made an opening of about two hundred feet in length.

“ The

* *When the wood-work was consumed,—*
The props and planks used in mines of this sort for supporting the incumbent earth,

were generally prepared with combustible matter, such as pitch, tar, oil, and also dry faggots thrown loosely about; so that

“ The alarm excited by the crash roused our people; they fled to arms, and with shouts rushed forward to the breach, expecting that the guards, who were posted on the walls, would have fled: But the enemy advanced in crowds to defend that part which was difficult to force, as being on the declivity of a mountain. The combat continued from midnight till nine o'clock the next morning, when our men, fatigued and wounded, withdrew for a while, till the tower was brought to bear; now the enemy was distracted.

“ The tower, manned with valiant troops, being drawn up close to the wall, the signal was made; our people, with astonishing resolution, charged the enemy in several parts at the same time. The Lorenese fought in the breach. Those who were engaged in company with the King's troops at the tower, harassed with the *magnellis* of the Saracens, were less successful; the Moors sallied out, and would certainly have destroyed the tower, had not some of our men come up and repulsed them.

“ As soon as we had intimation of their perilous situation, some of our best battalions hastened to the defence of the tower, that our hopes might not be frustrated.

As soon as the fire was applied, the whole apparatus was instantly in a blaze. The centres being thus consumed, the earth fell in, and likewise such parts of the wall

as were immediately over it. We readily conceive, that these mines must have been pretty broad, or else the superstructure would stand independent of the

when the Saracens beheld the Lorenese and Flemings furiously mounting the rampart of the tower, they became so terrified, that they threw down their arms, and offered to shake hands, as a signal of peace, which they now besought.

“ In consequence of this, the Alcaide, or Prince of the town, surrendered, and agreed that our army should take possession of the stores, together with all the gold and silver which he possessed; and that the city, with its inhabitants, and all the land which appertained to it, should be delivered up to Alfonso. Thus concluded this memorable siege, not human, but divine, on the Festival of the Eleven Thousand Virgins, with the loss of two hundred thousand and five hundred Moors *.”

* “ The conquest of Lisbon was of the utmost importance to the infant monarchy. It is one of the finest ports in the world, and before the invention of cannon was of great strength. The old Moorish wall was flanked by seventy-seven towers, was about six miles in length and fourteen in circumference. When besieged by Don Alonzo, according to some, it was garrisoned by an army of 200,000 men. This, not to say impossible, is highly incredible. That it was strong, however, and well garrisoned is certain. It is also certain that

Alonzo owed the conquest of it to a fleet of adventurers, who were going to the Holy Land, the greatest part of whom were English. One *Udal ap Rhys*, in his Tour through Portugal, says, that Alonzo gave them *Almada*, on the side of the Tagus opposite to Lisbon, and that *Villa Franca* was peopled by them, which they called *Cornualla*, either in honour of their native country, or from the rich meadows in its neighbourhood, where immense herds of cattle are kept, as in the English Cornwall.”
Lusiad, p. 104. in Note.

The

The above victory is thus celebrated by Camoens:

——— famed Lisboa, whose embattled wall
 Rose by the hand that wrought proud Ilion's fall;
 Thou queen of cities whom the seas obey,
 Thy dreaded ramparts own'd the hero's sway.
 Far from the North a warlike navy bore,
 From Elbe, from Rhine, and Albion's misty shore,
 To rescue Salem's long polluted shrine;
 Their force to great Alonzo's force they join:
 Before Ulysses' walls the navy rides,
 The joyful Tagus laves their pitchy sides.
 Five times the moon her empty horns conceal'd,
 Five times her broad effulgence shone reveal'd,
 When, wrapt in clouds of dust, her mural pride
 Falls thundering,—black the smoking breach yawns wide

* * * * *

Thus fell the city, whose unconquer'd towers*
 Defy'd of old the banded Gothic powers,
 Whose harden'd nerves in rigorous climates train'd,
 The savage courage of their souls sustain'd;
 Before whose sword the sons of Ebro fled,
 And Tagus trembled in his oozy bed. *Lusiad*, bo

* *Unconquer'd towers.*—"This assertion of Camoen's is not without foundation, for it was by treachery that Hern the Goth, got possession of Lisbon.

On the present State of Lisbon.

Of the population of this city no exact account has been recently published, and the rapid increase of its inhabitants of late years must render any calculation of that nature very uncertain. In the year one thousand seven hundred and eighty, the forty parishes into which Lisbon is divided, were found to contain thirty-three thousand seven hundred and sixty-four houses; and in the year one thousand seven hundred and ninety, they amounted to thirty-eight thousand one hundred and two. Hence it appears to have increased four thousand three hundred and thirty-eight houses in the course of those ten years. Now, if we estimate each house, on an average, at six persons, which, perhaps, is within the truth, the population in the year one thousand seven hundred and ninety was two hundred and twenty-eight thousand six hundred and twelve. To these are to be added the religious of both sexes, with their attendants, who dwell in convents and monasteries, the soldiery, the professors and students of seminaries of education, and such of the Galician labourers as have no fixed dwelling; their aggregate amount, if my information be correct, is not very short of twelve thousand. Then, according to this statement,

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the

the population of Lisbon exceeds two hundred and four thousand.

From the magnitude of the city we should be induced to suppose that its population was considerably more than above stated; for it is computed to be four miles long and one and a half broad, as may be inferred from the plan Plate IV. But many of the houses are accompanied with large gardens, and such as have not these conveniences are, in general, laid out upon a large scale, on account of the heat of the climate.

The fatal effects of the earthquake of one thousand seven hundred and fifty-five are still visible in many parts of the city, and never fail to impress every spectator with an awful remembrance of that melancholy disaster; according to the most accurate accounts, there were not less than twenty-four thousand fell victims to it. The inhabitants are constantly relating the dreadful scenes which it was attended; it is the epoch whence they date all modern events; and they startle at every shock that has the most distant resemblance to it. They are sensible, however, of the advantages the city now derives from the destruction of the ancient contracted lanes and unhealthy habitations. The severest visitations of Divine Providence are often attended with manifold blessings, as they call forth the exertion of men, and impel them to seek

sources which otherwise would not be thought of. The Portuguese have availed themselves of this alternative, and, like the English, after the destructive fire of one thousand six hundred and sixty-six, they have turned the temporary evil into a permanent good.

All the new streets erected in Lisbon, in the place of the old, are capacious, regular, and well paved, with convenient path-ways for foot-passengers, as in the streets of London. The houses are lofty, uniform, and strong. (See plate V.) The manner of building them is rather singular: the carpenter is the first employed; when he has raised the skeleton of frame-work, the mason is then employed to fill up the interstices with rubble-stone and brick. The reason they assign for building in this manner is, that the concatenation of the walls with the wood-work contributes to resist the slight concussions of earthquakes with which this city is constantly visited.

The first story of each dwelling-house, when not converted into a shop, is a magazine for merchandize of one kind or other. The merchants usually keep their coaches in the halls, and sometimes they answer for both coach-house and stable.

Notwithstanding the excellent building-materials with which the district abounds, the rearing of a house here costs more than one of the same dimensions in London.

This, in a great measure, is owing to the want of proper machines for transporting the materials, and of convenient tools to facilitate the work; and yet it is extraordinary with what dexterity the people supply the want of these apparatus.

Of a house four stories high the attic is the pleasanter floor; it is often furnished with a balcony, elegantly ornamented with rails of iron gilt, and furnished with an awning of silk or linen, under which the ladies sit on cushions during the hot weather, employing their time in reading, sewing, or casting love-signals in the silent language of the fingers; a method of conveying their ideas which they have reduced to an alphabetic system.

The principal apartments of many of the nobility and merchants are furnished in a magnificent manner. The manufactures of India and of China are more common in their houses than those of Europe. In the distribution of the apartments, coolness and ventilation are consulted, in preference to warmth. Here grates and chimney-pieces are almost unknown; in Winter, a warm cloak is the common substitute for a fire. The hall-doors are generally left open, and bells supply the place of knockers.

In point of cleanliness, Lisbon is no longer a subject of animadversion for strangers; but all is not yet done; it

still wants common sewers, pipe-water, and *chambres des aisances*.

There is no court-end of the town here, nor a house that will let to advantage merely on account of its situation. One of the principal modern streets is chiefly inhabited by copper-smiths and tin-men.

The merchants and wealthy shop-keepers chiefly dwell in the neighbourhood of the Royal Exchange, near their warehouses. The *Ribeira Velha* is the principal mart of traffic: here are some warehouses belonging to the Ham-
burgh merchants, that have a very formidable appearance; the first I saw of these I took for a military magazine; but, on a closer inspection, I found that the balls which were piled up in heaps were not cannon-balls, but simple cheeses; each was about the size of a thirty-two-pounder, and very nearly as hard. They are said to import annually into Lisbon sixty thousand of these bullets.

Praça do Comercio.

The new *Square*, or *Praça do Comercio*, is six hundred and fifteen feet long, by five hundred and fifty feet broad, bounded on three sides by buildings, and on one side by the Tagus. The North wing is occupied by the Royal Exchange and Custom-house; whereof we here present
a view,

a view, (Plate VI.) as taken from on board a vessel on the Tagus. A continued arcade extends the whole length of the wing, which affords communication with the several offices and stores. In the distribution of these apartments both externally and internally, convenience and strength are all the architect appears to have had in view, and indeed very little more is necessary for any Custom-house. Here are no palaces for commissioners to dwell in, no dark cells for clerks to write in, nor cellars floating with water to hold dry goods; whoever wishes for these *improvements*, will find them, and a great deal more, in the new Custom-house of Dublin.

Equestrian Statue of Joseph I.

In the centre of the above square is an Equestrian Statue, of bronze, of Joseph the First; a work of no inconsiderable merit, and the only one of the kind that was ever erected to any of the Sovereigns of Portugal. The Marquis de Pombal was the promoter of this work; intending thereby to honour his Royal Master, and at the same time to add a sprig of laurel to his own brow. The portrait of this minister, executed in bronze, was placed on the side of the pedestal, but it continued there no longer than he maintained his power; it was torn down immediately when he lost his master and his place, by the king who a few days before paid homage to the original. We cannot but admire the indifference he evinced when informed of this

form

formed of this circumstance: *I am glad of it, said he, for it was not like me.*

When we consider the humble state of the arts in Portugal, and the difficulty of executing such a magnificent Statue, we must allow that great praise is due to those who had the conducting of it. The model was made by a sculptor named Joaquim Machado de Castro, who also designed and executed the emblematic groups at the sides of the pedestal. It is from the latter every artist and amateur will judge of the merits of this sculptor, particularly the group at the North side, which must be allowed to possess great taste, delicacy, and spirit.

The figure and the horse are also very noble productions; but in casts of this kind we must not look for excellence in the detail, as the delicate touches of the chisel are always lost in the foundry; if the general form and the masses will bear the test of criticism, we can expect no more, and in this respect De Castro has acquitted himself in a masterly manner.

Nor has *Bartholomew de Costa*, the founder of this Statue, been deficient of abilities, as far as related to his part; he cast the whole in one piece, without failing even in a single member; a circumstance which, one excepted, has not, perhaps, occurred in any other work of the kind of equal magnitude, since the restoration of the art of casting

casting Equestrian Statues in bronze *. And yet I am not certain if this be not larger than the exception we allude to; namely, the Equestrian Statue of Louis the Fourteenth, in the *Place de Vendome* at Paris; which, if it still exist, is twenty-one French feet in height, and was cast in one piece by Balthazar Keller, a native of Zurich. But De Costa not only cast the above Statue, but also conveyed it from the foundry, and raised it on the lofty pedestal on which it stands.

The sculptor and founder are both natives of Portugal; the latter has been honoured and rewarded for his ingenuity, by being promoted to the rank and pay of brigadier in the service; and it is allowed by all who know him that his talents do honour to that high rank. But Machado de Castro, the sculptor, who has an undoubted claim to the principal merit of the work, as the designer and modeller of it, is neglected and forgotten: indeed, there is not one Portuguese in a thousand who knows that he was the author of it; and though his talents entitle him to be ranked with the first artists of the age, he is scarcely known in his native country. It is true, that his Majesty created him a Knight on that occasion; but since then, he has been left to pine in obscurity in an attic cell. A short time before I left Lisbon I was assured, from respectable

* *M. Boffrand*, if he were not the first who restored the art of casting Equestrian Statues in one piece, contributed at least

very essentially, by his memoirs, towards the perfecting of that art.

authority, that he petitioned a gentleman high in office to have the floor of his wretched apartment repaired.

Portugal, like Ireland, is become celebrated for the manner in which at all times she has treated her native sons of distinguished merit. We find in the annals of both nations men, whose works have enlightened succeeding generations, persecuted, despised, and the rays of science given to illumine mankind, expiring in a prison or an hospital, like an exhausted lamp. The great Prince Henry was reviled and scorned by those who considered themselves as the great men of his country, as Galileo was by the Italians, and looked upon as an Aquatic Knight Errant, whilst (to speak in the language of allegory) he was enlarging the boundaries of the universe. Admiral Pacheco, who astonished the Eastern world with the greatness of his actions, and at his return to Lisbon received honours adequate to a triumph, was soon after cast into prison, loaded with chains; and though he was found innocent of the alleged misdemeanors, he was left to subsist the remainder of his days upon charity. The fate of Magellen, Vernei, and Vieira are well known, and also that of Camoens, the Virgil of Portugal, who ended his days in an alms-house; and whilst he was giving the last hand to his immortal numbers, lived on the pittance begged for him by his black servant in the streets of Lisbon. We wish, for the honour of Portugal, that Machado de Castro may close its catalogue of neglected talents.

Cannon of Dio.

The Cannon of Dio, so called on account of its being taken from the King of Cambaya, at the siege of Dio in India, was sent to Portugal, with other trophies of victory, by Nuno de Cuna, about the year one thousand five hundred and thirty-nine, and deposited in the castle of St. Julian, at the entrance of the port of Lisbon. Here it remained till the above equestrian statue was about to be cast, when it was brought, with other pieces of brass, to be melted for that purpose. There happened to reside at this time at the court of Lisbon an Ambassador from Tunis, who, in examining this Cannon, chanced to cast his eye on an Arabic inscription on the breech of it; he immediately explained it to the Portuguese interpreter, the Reverend Father de Souza; in consequence of which, the Cannon was rescued from the furnace, and deposited in the powder dry or armory at Lisbon. It is twenty-eight palms long; that is, upwards of twenty feet English measure, and of a proportionable caliber. Annexed is a copy of the inscription (A, Plate VII.), which, together with the Portuguese interpretation of the same, I am indebted to the friendship of the above Father; I shall give it exactly as he wrote them for me.

*Inscripção Arabe, que está em huã Peça chamada de
aqual se acha na Fundição: Com a tradução da dita
Portug*

Portuguez. Lida, e traduzida, pelo Padre Fr. João de Souza, Religiozo da 3ª Ordem da Penitencia da Provincia de Portugal.

*Do Nosso Soberano Mahêy; Rei dos Reis do Seculo, Filho, da Nobre Senhora Rahân; Defensor da Lei Mahometica; Vencedor dos Tâneos; * Expugnador, e destruidor dos Ebaditas, † no memoravel dia da pelêja, antes do Rei Sálib. Herdeiro do Rei Sulîman; Confidente em Deos; Pai da Patria, e das Sciencias; Rei de Madârcbab.*

Foi fundida a 5 do mêz de Zil Kâde, anno de 939 da Hegîra; que corresponde a 16 Janeiro de 1526.

Translation.

A copy of an Arabic inscription, which is upon a Canon brought from Dio, to be seen at the foundry at Lisbon, with a translation of the same in the Portuguese language; copied and translated by Father John de Souza, a Friar of the third Order of Penitentiaries of the Provincialship of Portugal.

From our Sovereign Mahêy; King of the Kings of the age, son of the noble Lady Rahân, Defender of the Ma-

* Os Taneos, são huns Povos, que vivem junto a Etheopia. dentes de Ismael; os quaes occupavaõ a Mesopotamia, eas margens do Rio Eufrate.

† Os Ebadîtas, são certos Povos descen-

hommetan Law, Conqueror of the Tâneos *, Extirpator and Vanquisher of the Ebadîtas †, (on the day of memorable battle with King Salib,) Heir to King Soman, Confident of God, Father of his Country and the Sciences, King of Madârchah.—This Cannon cast on the 5th day of the month of Zil Kâde, in the 939 of the Hegîra, which corresponds with the 16th January, A. D. 1526.

A copy of the inscription B, (Plate VII.) was given to me, without a translation, by Father de So. The original, he informs me, is upon an ancient fountain near the castle of the town of Moura.

Roscio.

The next square of any note in Lisbon is the Roscio. Most of the houses are occupied by shop-keepers. In the celebrated Inquisition is situated; a large empty building, now as silent as the Temple of Janus. Over the pediment, in the centre of the elevation, is a group of figures, representing Religion trampling on a profane heretic.

* The Tâneos are a people who dwell near Ethiopia.

† The Ebadîtas are descendants of Ish-

mael; they dwell in Mesopotamia on the banks of the Euphrates.

In the month of March, one thousand seven hundred and ninety, I was present here when three criminals, found guilty of burglary or assassination, were led to the square to be executed, escorted by five battalions of infantry. The people, unaccustomed to scenes of this kind of late years, flocked in numbers to see the execution, but many of them had to repent their curiosity. One of the soldiers on guard happened to quarrel with a sailor in the crowd; the guards on the opposite side, thinking it was an attempt to rescue the criminals, attacked the mob with fixed bayonets, and in a few minutes the former remained masters of the scene of action. Several people were dangerously wounded, and others, in the precipitancy of retreat, left some fragments of their apparel behind.

Public Walks and Amusements.

Contiguous to the Roscio are the public Walks established by the Marquis de Pombal, who was a great friend to the fair sex, and as such, endeavoured to abolish the restraint under which they have long been unjustly kept; for this purpose he planned these promenades, with a view to introduce a more general intercourse between both sexes. The walks are elegant, bordered with espaliers, and the intervals planted with trees and shrubberies. Yet the institution does not appear to have produced that social intercourse to the extent the Marquis had in view. The

inhabitants think, however, that the females enjoy society at present than at any former period, and that jealousy of the men, and the causes or suspicions which gave rise to it are diminishing every day.

There are two Theatres here for dramatic performance. On Sundays they are much crowded. I could perceive few ladies among the audience, and these, with few exceptions, sat, not promiscuously in the company of men, as in other theatres, but apart. The music was excellent, the dresses and scenery tolerable, the acting indifferent, or rather bad. Of late years no females are allowed to perform on the stage; hence, the men are obliged to assume the female garb. How provoking it was to the tender, the beautiful Ignez de Castro represented by one of these brawny artificial wenches, especially in that affecting scene where she appears, with her two infant children at the King's feet supplicating for mercy. The simplicity of this affecting passage, as written by Luis, is sufficient to melt an audience into tears, yet the man whose wife who delivered it brought forth no tears, but that of the Poet, for the abortion of his piece. Instead of delicate faltering accents of the fair victim, he roared

—— like the ocean when the winds

Fight with the waves ————

—— dying accents fell, as wrecking ships

After the dreadful yell, sink murmuring down,

And bubble up a noise.

Lee's

The other actors, particularly those who represented King Alfonso and Don Pedro, were not deficient in sentiment or action. They possessed a good deal of that graceful unconstrained manner we admire in the French actors.

The Circus for the bull-feasts is but a short distance from the above Theatres. This amusement is declining very fast in the capital. The performances I witnessed here were inferior to what I saw at Leiria, but not quite so cruel. And after all, perhaps the manner of tearing the bulls with mastiffs, as in England and other parts of Europe, is not less barbarous than the manner of tormenting them in Spain and Portugal; but we are apt to see defects in our neighbours, whilst we are blind to our own, like the Lamian Witches, who, according to the facetious Rabelais, in foreign places had the penetration of a Lynx, but at home they took out their eyes and laid them up in wooden slippers.

As we have already given an account of a bull-feast at Leiria, it is unnecessary to add that of Lisbon, which is almost similar. A scene of a more novel nature invites our attention; that is, the manner of catching black cattle in Brazil.

I was present at the Circus when this curious spectacle was exhibited, the first of the kind, as I was told, ever
I represented

represented in Lisbon. It conveyed a good idea of the manner in which the inhabitants of that fertile country catch their cattle. They kill the animals for the sake of their hides, which are brought to Portugal to be manufactured. Of the flesh I understand the Brazilians make but little account; they barely take as much as is sufficient for their present exigence, and leave the rest a prey to the birds and beasts of the forests.

The Circus was very crowded on this occasion: five in the afternoon a native of Pernambuco entered the arena mounted upon a spirited horse of the Arabian breed. The rider was of a copper colour, of a strong and athletic figure, his hair black, and his head uncovered. He wore a loose mantle, somewhat like the paludamentum of the ancient Romans. The skin of a wild beast was thrown loosely over the horse instead of a saddle, from which were suspended two cords for stirrups. The whole was quite in character.

As soon as the cavalier had paid his obeisance to the audience, a bull, whose natural ferocity was heightened in the stall, rushed in, and had nearly overturned the cavalier at the first onset; the fleetness of his horse, and the dexterity with which he managed the reins, only could have saved his life. The furious animal pursued him several times round the arena till he became tired, after which he stood panting in the middle of the ring.

The horseman still continued his circular course at an easy pace, holding a long cord in his hand, with a slip-knot at the end of it: having watched a proper opportunity, he cast it over the horns of the bull, and rode twice round him; then ordering the gate to be thrown open, he made off in full speed till he came to the full length of the cord; upon which he received a check that drew him on his back, and made the horse caper on his hind feet; nevertheless he clung to him by his knees, and in this reclined posture, held the cord in both hands and the bridle in his mouth. The bull at this time was entangled by the rope, with his head drawn in between his fore-feet, and incapable of motion. The Brazilian dismounted, approached, and drew from beneath his mantle a short hunting spear, which, with an apparent flight force, he darted into the head of the animal, in consequence of which he instantly fell down and expired.

The Patriarchal Church

Is situated at the North-east side of the town, upon an eminence that commands a prospect at once extensive and beautiful. It would require a volume to describe the treasures of sacred relics, gold, silver, precious stones, and costly furniture of this venerable edifice. The objects that mostly attract the attention of travellers, are the nine great candelabri, and the cross belonging to the King's chapel;

the latter, which is of silver and gilt, is upwards of ten feet high, and of exquisite workmanship. Nor is the workmanship of the candelabri less deserving of notice, as they exhibit a variety of groupes in demi-relief, representing the mysteries of Christ and of the Virgin Mary. In other parts of them we behold emblems characteristic of the kingdom, and of its former conquests and discoveries. These are also formed of silver, gilt, and adorned with festoons: the spaces between the groupes are inlaid with lapis lazuli, and spangled with diamonds and other precious stones.

Antonio Arrighi (an Italian) was the designer of the above cross and candelabri; they were executed partly at Rome and partly at Florence, in the year one thousand seven hundred and thirty-two, and were greatly admired by the *amateurs* of the fine arts in both those cities. The value of the whole is very great, as may be readily be conceived, when the workmanship alone is said to have cost the sum of three hundred thousand *crusados*, or thirty thousand seven hundred and fifty pounds sterling.

The greater part of the charge of the above, and of the other embellishments of this Church, was defrayed out of the surplus of the revenue after paying the ordinary expences of the establishment; which revenue, in the year one thousand seven hundred and forty-seven, stood at the rate of six thousand five hundred and fifty pounds sterling, according to Father de Castro.

*An Account of the established Annual Revenue of the
Patriarchal Church.*

	Reis.
Ancient endowment - - - - -	30,005,560
Tributes of Bishoprics and benefices - - - - -	94,982,512
Rents of churches, houses and reclaimed lands - - - - -	31,474,717
Forfeitures and purchases - - - - -	250,843,880
Total	407,306,669

*An Account of the ordinary Annual Disbursements of
the Patriarchal Church.*

	Reis.
5 Principal Dignitaries - - - - -	23,766,000
1 Dean - - - - -	4,853,200
18 Secondary Dignitaries - - - - -	83,757,600
72 Prelates - - - - -	115,200,000
20 Canons - - - - -	20,000,000
12 Beneficiaries - - - - -	8,400,000
32 Second Beneficiaries - - - - -	16,000,000
32 Inferior Beneficiaries - - - - -	8,000,000
5 Masters of Ceremonies - - - - -	520,000
7 Acolothists - - - - -	350,000
29 Chaplains - - - - -	4,560,000
2 Treasurers - - - - -	180,000
2 Depositories of the Sacristy - - - - -	220,000
1 Depository of the wax store - - - - -	140,000
20 Sacrists - - - - -	1,488,000
Carried over	287,434,800

	Reis.
Brought forward	287,434,800
17 Chaplains who celebrate mass in the ancient Royal Chapels	769,040
71 Italian and Portuguese Choristers	30,672,800
4 Organists	520,000
1 Italian Composer	180,000
1 Door-keeper	120,000
6 Wardens	320,000
12 Provedores	360,000
4 Messengers	80,000
6 Sweepers	267,840
2 Torch-bearers	148,800
1 Goldsmith	640,000
2 Upholsterers	412,800
1 Hair-dresser	9,480
2 Bell-ringers with their assistants	400,000
1 Modulator of the organs	20,000
A Writer, an Illuminator, and an Engraver	600,000
12 Confessors	600,000
4 Preachers	94,000
Wax	6,200,000
For painting the wax	210,800
Processions, seats, and cleaning the Church	2,000,000
Cleaning and repairing the silver utensils	250,000
Washing and making up the furniture	392,000
Repairing the linen	120,000
Oil for forty-five lamps	500,000
Wine used in the celebration of the masses	150,000
Hosts	24,000
Incense	24,000
Charcoal	20,000
Palm	600,000
Calendars	48,000
Carried over	334,188,360

		<i>Reis.</i>
Brought forward	334,188,360	
St. Antony's offerings	-	70,000
Green and red cloths	-	60,000
Hanging the Church on festival days	-	236,000
School	-	1,800,000
Contingencies	-	800,000
Total	337,154,360	

The aggregate of the above sums when reduced to pounds sterling will stand thus :

	<i>Reis.</i>		<i>£.</i>	<i>s.</i>	<i>d.</i>
Total Annual Revenue	407,306,669	=	114,554	18	6
Total Annual Disbursements	337,154,360	=	94,824	11	6
	<u>70,152,309</u>	=	<u>£. 19,730</u>	<u>7</u>	<u>0</u>

Hence there appears a balance of nineteen thousand seven hundred and thirty pounds and seven shillings remaining in the funds for repairs, furniture, utensils, and other contingencies.

We do not include in the above estimates the establishment of the Patriarch, which is very considerable on account of his great dignity. His Eminence takes precedence of all the Bishops and Archbishops of the kingdom, is First Chaplain to the King, and a Cardinal of the Consistory at Rome. The principal revenue of his sacred office arises from the tribute of the general mines ; he has

also a large endowment in church lands, and five thousand six hundred and twenty-five pounds sterling a-year out of the Royal Treasury. At the lowest computation we may state the whole at thirty thousand pounds *per annum*. Then the total amount of the establishment of the Patriarchal Church will be 144,554*l.* 18*s.* 6*d.*

Loretto.

The Loretto Church, built by the Pope's Nuncio a few years ago, is held in high estimation for its architecture; but its admirers must see excellencies in it that I could not perceive; and I am inclined to suspect that any reputation it has obtained in that respect is owing, not to its intrinsic merit, but from its being designed in Italy. In the days of Palladio this would have been a strong recommendation; we cannot, however, allow that privilege to the Italians of the present age, whose taste in architecture is sunk as low as that of most other nations of Europe, by the Borromini, the Bibiena, and their disciples, the modern Vandals of that degenerated nation.

*Nerveless in sloth, enfeebling arts thy boast,
Oh! Italy, how fallen, how low, how lost!*

Camoens.

There are several labourers employed in sinking the mountain just by this Church, for the purpose of building dwelling-houses; and it is curious to observe, that as far as they have hitherto sunk, which in some parts is about
thirty

thirty feet, they found nothing but a reddish clay, or sand, mixed with strata of petrified shells, chiefly of the crustaceous kind. Several hundred cart-loads of these shells have been cleared away from this spot; the height of which above the sea apparently is not less than three hundred and fifty feet.

As we are in the neighbourhood of the Franciscan Church, we cannot help noticing the inscriptional stone placed in the North-east angle of it. There is another, of a similar nature, in the front of the *Carmo* Church. We shall not annex their sublime contents; for the honour of our holy religion we wish they were taken down; or if that be contrary to the prescriptions or laws of these Churches, perhaps there is no law in force against turning them inside out.

Church of St. Roque.

This Church formerly belonged to the Jesuits. There is nothing in the architecture very remarkable for excellence of design or execution, though indeed it may be justly considered a very neat Church. The walls and ceiling exhibit some good pictures in fresco. But what is most deserving of attention is a small Chapel dedicated to St. John the Baptist, the most valuable of its size, perhaps, in Europe. Among the materials with which it is decorated, we observe lapis lazuli, Oriental granite, porphyry,

phyry, amethyst, alabaster, verde antique, corallino, sciena and carara marbles.

There are also three beautiful pictures in it, executed in mosaick in a masterly manner; one is placed in a deuxtyle over the altar, representing the Baptism of our Saviour; the other two, namely, the Annunciation and the Descent of the Holy Ghost, are placed one at each side of the altar. The floor is likewise of mosaick, embellished with borders of *treillage*, and an armillary sphere in the centre. The columns and dado of the altar are of lapis lazuli; the table of the latter is supported at the angles by cherubs of silver, and accompanied by two lofty candelabri of the same metal. The shafts of the columns are formed into *friae* by fillets of gold.

According to those who rate the expence of these precious appendages at the lowest, they cost two millions of *crusados*, or two hundred and twenty-five thousand pounds sterling. They were executed at Rome by the most eminent artists of that city, at the desire of King John the Fifth, who presented them to the Jesuits of St. Roque, in the year one thousand seven hundred and fifty-one. Every admirer of the fine arts must regret to find such admirable productions squeezed into an obscure chapel or cell, not more than seventeen feet long by twelve broad, at the side of the church.

New

New Church.

The New Church, built by her present Majesty, is the largest and most magnificent edifice raised in Lisbon since the fatal earthquake. It is said to have cost five millions of *crusados*; that is, five hundred and sixty-two thousand five hundred pounds sterling. The plan is in the form of a cross, and runs nearly East and West: indeed the Portuguese, in founding their Churches, are not very particular in this respect. They generally adapt the aspect to the situation, a custom worthy of our imitation; as that great Being, in honour of whom they are raised, is equally present at the North and the South, at the East and the West.

The centre is crowned with a magnificent dome of hewn stone rising over the quadrangle at the intersection of the nave and transept, which is gradually formed into a circle by pendentives springing from the angles of the piers. In point of execution this dome has great merit; and no wonder; for where shall we meet with such excellent stone-cutters as in Portugal? Perhaps not in Europe. Truth will not allow us, however, to say as much for its architects.

In the whole Church, indeed, as far as relates to these artificers, there is nothing to censure, and but very little

to praise that relates to the architect. We shall take no notice of the towers, nor of the ball that crowns the cupola; a little knowledge of optics or perspective might have remedied what is amiss in both: but in the distribution of the composite tetrastyle, the arcade and the loggia of the East front, nothing more was required to make them as they ought to be, than a moderate knowledge of the rules of architecture. The columns of the former, instead of supporting the superstructure, sustain but a diminished entablature, and even this is intermitted; hence, the columns are of no real or apparent use whatever. An Athenian would imagine they were exposed there for sale; and the Italian who, not long since, prompted by an itch for pasquinading, posted the following couplet on one of the columns of a great mansion in the neighbourhood of Saint James's in London, might apply it, with equal propriety, to the above columns:

Care Colonne, che fatte là?

Non lo sappiamo in verità!

Tell me, dear Columns, why do you stand so?

Indeed, Mr. Pasquin, we really don't know!

Cemetery of the British Factory.

The Cemetery, or Burying-ground, belonging to the British Factory, is situated at the North-west side of the city, and is the only exposed Burying-ground in Lisbon.

The

The natives, and all others of the Catholic communion who die here, are interred in the cryptical tombs of the churches. When the corpse is repositied, it is strewed with lime, to dissolve it the more speedily, and to prevent any unpleasant smell.

The diseased, according to law, must not remain disinterred more than four-and-twenty hours; a very salutary regulation, called for by the heat of the climate; for, admitting it were possible that one in a thousand might be brought to life by continuing unburied, as with us, for the space of five or six days, it is more than probable, that thousands would fall a sacrifice to the experiment.

This Burying-ground was assigned to the English about the year one thousand six hundred and fifty-five, agreeably to the fourteenth article of the Treaty of Alliance concluded between England and Portugal in the time of Oliver Cromwell. The same article also includes the restrictions to which the English are subject with regard to the exercise of their religion. Here is a copy of it:

“ And forasmuch as the rights of peace and commerce
 “ would be null and useless, if the people of the Republic
 “ of England should be disturbed for conscience-sake,
 “ when they pass to and from the kingdoms and domi-
 “ nions of the said King of Portugal, or reside there for
 “ the sake of exchanging their merchandize. That com-

“merce may, therefore, be free and secure both by land
“and sea, the said King of Portugal shall take effectual
“care, and provide, that they be not molested by any
“person, court, or tribunal, upon account of the said
“conscience, or for having with them, or using, any
“English Bibles or other books; and that it shall be free
“for the people of the Republic to observe and profess
“their own religion in private houses, together with their
“families, within any of the dominions of the said King
“of Portugal whatsoever; and the same to exercise on
“board their ships and vessels as they shall think fit,
“without any trouble or hindrance; and finally, that a
“place be assigned for the burial of their dead. But
“withal, the English are cautioned not to exceed what is
“written in this article.”

Among the remains of the British subjects interred in the above Cemetery, are those of the celebrated Henry Fielding; but, I regret to say, without a monument, or any other obsequious mark of distinction, suitable to his great talents and virtues.

In the year one thousand seven hundred and eighty-six, the Chev. de St. Mark de Meyrionet, the French Consul, who then resided at Lisbon, had a small monument made for that purpose at his own expence, which remains to this day in the cloister of the Franciscan convent. Why it has not been admitted into the Burying-ground I could
not

not learn ; but those who have excluded it were certainly justified for more reasons than one. In the first place, as a monument, it is a very contemptible design. Secondly, the epitaph is unappropriate and unpoetical. And, thirdly, it appears to be made rather from vanity than gratitude ; rather with a view to confer honour on himself and his country, than to perpetuate the memory of Henry Fielding. This appears evident from the last line of the epitaph ; of which we here annex a copy.

Erigé en 1786, à Henry Fielding mort en 1754.

Sous ces cyprès charniers, parmi ces os muets,
Tu cherches de Fielding les restes mémorables ;
De la mort et du temps déplore les effets,
Ou déteste plutôt l'oubli de ses semblables.
Ils élèvent par-tout des marbres fastueux,
Un bloc reconnoissant ici manque à tes vœux,
Et ton pas incertain craint de fouler la cendre,
Sur laquelle tes pleurs cherchent à se répandre.

Vieillard, qui détruis tout dans un profond silence,
Ne dissous point ce marbre à Fielding consacré !
Qu'aux siècles à venir il arrive sacré,
Pour l'honneur de mon nom et celui de la France !

The

The following lines were written by way of Epitaph to Henry Fielding, by Mr. Smart.

The master of the Greek and Roman page,
The lively scorner of a venal age,
Who made the public laugh at public vice,
Or drew from sparkling eyes the pearl of price;
Student of Nature, reader of mankind,
In whom the poet and the patron join'd.
As free to give applauses as assert,
And skilful in the practice of desert.
Hence power consign'd the laws to thy command,
And put the scales of justice in thine hand,
To stand protector of the orphan race,
And find the female penitent a place.
From toils like these, too great for eye to bear,
From pain, from sickness, and a world of care,
From children and a widow in her bloom,
From shores remote, and from a foreign tomb;
Call'd by the WORD OF LIFE, thou shalt appear
To please and profit in a higher sphere,
Where endless hope, unperishable gain,
Are what the Scriptures teach and entertain.

Royal Monastery of Belem.

On the banks of the Tagus, about five miles South-west of Lisbon, is situated the magnificent Church and Monastery of Belem, founded by King Emanuel, in the year one thousand four hundred and ninety-nine, and completed

by his son and successor, John the Third, for the Friars of the Order of *St. Jeronymo*. Over the portal of the Monastery we observe the following inscription, or distich, said to have been written by the celebrated *André de Resende*:

VASTA MOLE SACRUM DIVINÆ IN LITORE MATRI

REX POSUIT REGUM MAXIMUS EMMANUEL.

AUXIT OPUS HÆRES REGINI, ET PIETATIS UTERQUE

STRUCTURA CERTANT, RELIGIONE PARES.

Providence fortunately saved this beautiful structure from the destructive effects of the memorable earthquake of one thousand seven hundred and fifty-five, except the great arch of the transept, which received a shock in that disaster; in consequence of which it fell the ensuing year. The Chevalier Frezier makes respectful mention of the vaulting of this church, than whom, I know but very few writers more competent to judge of these matters.

On peut remarquer dans les anciennes Eglises & Cloîtres Gothiques, une variété admirable de compartimens; ce que j'ai vu de plus beau & de mieux exécuté dans ce genre, est au Monastere de Bethlehem, auprès de Lisbonne en Portugal, tant à l'Eglise qu'au Cloître, où la plupart des nervures sont de Marbre.

We may observe in the ancient Gothic churches and cloisters an admirable variety of compartments; the most beautiful

beautiful and best executed of the kind that I have seen, are in the Monastery of Belem, near Lisbon in Portugal, as well with regard to the church as the cloister, where most of the ribs are of marble.

Traité de Stereotomie, tom. iii. p. 28.

Here are interred many of the Royal families of Portugal, and other personages of distinction, as may be collected from the inscriptions of their monuments. The whole is executed in a species of architecture compounded of the Norman-Gothic, and Arabian styles. The cloister adjoining to the church exhibits some excellent specimens of Arabesque ornaments; they are designed with a good deal of taste and fancy, and executed with care.

The founder of this noble fabric, erected in the river opposite to the church a strong tower, with two batteries and several pieces of cannon, to defend both the Monastery and the entrance to the capital. Joseph the First also built an excellent quay with wharfs near the same place.

Bom-successo.

This Monastery was founded in the year one thousand six hundred and twenty-six, for the Nuns of the Order of St. Jeronymo; but, through the munificence of Queen Louiza de Gusman, it was afterwards set apart for females, natives of Ireland, who entered into holy orders. It is dedicated

dedicated to St. Dominick, and under the controul of the Abbot-general of that Order, or his depute, the Rector of the Irish Dominican Convent at Lisbon. It maintains two Chaplains, who are also of the same Order, and natives of Ireland.

The Irish Convent.

The Irish Convent, or College of the Dominican Order, was founded in the year one thousand six hundred and fifty-nine, by Queen Luiza de Gusman, who instituted the Irish nunnery above mentioned. That Convent was entirely destroyed by the earthquake of one thousand seven hundred and fifty-five. It is recorded that one of the Fathers, animated by a pious zeal to preserve the sacred pax, rushed into the midst of the ruins during the violence of the earthquake, brought it forth, and walked with it in procession to the church of St. Isabel, attended by a vast concourse of people, imploring the Divine mercy.

After several years had elapsed, the Fathers were enabled to rebuild their little seminary and church, through the munificence of the humane. Some respectable Catholic families in Ireland gave donations for that purpose; but the greater part of the expence was defrayed by the benevolent people of Portugal.

The inhabitants of the Convent, at present, are about eighteen, exclusive of servants; they live chiefly on voluntary contributions. The students are remarkably docile and sober; even the Portuguese, whose career from youth to age is rarely chequered with sallies of intemperance, hold them as models of imitation to the probationers of their monasteries. King Joseph the First had a particular esteem for these Fathers, though he once made a witty remark on them. One evening he observed, from the balcony of his palace, four or five of them crossing the Tagus in a ferry-boat, in which there were some females. "Your Majesty's Irish Friars," said one of the Lords in waiting, "are fond of mixing with the Ladies." *I am not afraid of their making love to them,* replied the King, *I would sooner trust them with my wife than the key of my cellar.*

Perhaps there is not in the code of Irish proscriptions a law that more clearly manifests the wretched policy of that country, than that which relates to the exclusion of Roman Catholic seminaries of education. You accuse their pastors with illiterature, whilst you adopt the most cruel means of making them ignorant; and their peasantry with untractableness, whilst you deprive them of the means of civilization. But that is not all; you have deprived them at once of their religion, their liberty, their oak, and their harp, and left them to deplore their fate, not in the strains of their ancestors, but in the sighs of oppression.

oppression. I would wish to draw a veil over these grievances, which, thank God, are diminishing every day, as the beams of more enlightened legislature begins to dawn on that long-neglected isle.

Lisbon Aqueduct.

This Aqueduct may be justly considered one of the most magnificent monuments of modern construction in Europe; and in point of magnitude, is not inferior, perhaps, to any Aqueduct the ancients have left us. That part of it which is situated in the valley of Alcantara, about a mile from Lisbon, is an admirable structure; consisting of thirty-five arches, by which the water is conveyed over a deep vale, formed by two opposite mountains. The dimensions of it, in the most depressed part of the vale, are as follow:

	Feet.	Inches.
Height of the arch from the ground to the intrados -	230	10
From the vertex of the arch to the extrados, exclusive of the parapet -	9	8
From the extrados to the top of the ventilator -	23	4
Total height from the ground to the summit of the ventilator -	263	10
Breadth of the principal arch -	107	8
Breadth of the piers of the principal arch -	28	0
Thickness of the piers in general -	23	8

The arches on each side of the principal one diminish in breadth, as the piers whereon they rest decrease in height

height with the declivity of the hills. In examining the respective dimensions of the several arches, I find they do not reciprocally diminish in geometrical progression; indeed it is obvious to the eye, a very great obstruction to the beauty of the perspective. The reader who is not acquainted with that useful problem, will find it sufficiently illustrated in *Traité de Stereotomie*, by the Chev. Frezier, tom. ii. p. 120. pl. xxxv.

It would also contribute to the beauty of the structure, if all the arches were curves of the same species; instead of which there are fourteen of them Gothic, or pointed arches in a range; the rest are semicircular. The architect seems to have been apprehensive that the principal arches, if made semicircular, would become very expensive, on account of their requiring a higher extrados than pointed arches to keep them in equilibrium; since there is no arch, except the catenaria, that will support itself without an incumbent weight proportionable to the subtense.

In the rest of the Aqueduct there is much judgment displayed. No part of it has failed, or appears to have received the least injury from the great earthquake; a proof of the excellence of the contignation.

Over the arches there runs a vaulted corridor, nine feet six inches high, by five feet broad, internally. A continued passage runs through the centre of it, for the people

people who constantly attend to keep it in order, and a semicircular channel, or conduit, of thirteen inches diameter at each side through which the water is conveyed. It is worthy of remark, that these channels are laid, not in an inclined direction, as in other Aqueducts, but horizontally; to compensate for this, a small depression is made at certain intervals, by which the water is impelled along the horizontal line; a manner supposed to require less declension in conveying water than a continued inclined line. There are two thoroughfares for foot-passengers along the Aqueduct; that is, one at each side of the corridor, which is five feet wide, and defended by a stone parapet.

From the remains of some ancient walls which were found here, it is supposed that the Romans who inhabited Lusitania attempted to build an Aqueduct in the place where the present one is raised.

King Emanuel had a similar work in contemplation, by which he proposed conveying the water to the *Praça do Roscio*, and there to erect a magnificent fountain. The design was made agreeably to his orders by Francisco do Olhando; it consisted of a figure representing Lisbon standing on a column, guarded by four elephants, from whose trunks the water was to have issued. But Emanuel had many more important designs to execute, and therefore left this unfinished.

The

The Infanta *Don Luiz*, in the reign of John the Third, resumed the idea of the Aqueduct, but failed likewise in the execution of it. *Luis Marinbo* says, the senate of Lisbon made a collection for that purpose, amounting to six hundred thousand *crusados*, which was lavished in public rejoicings at the entry of Philip the Third of Spain.

The honour of executing this noble structure was reserved for John the Fifth. This munificent Prince laid the foundation of it in the year one thousand seven hundred and thirteen, and in nineteen years after, the whole was completed. The city of Lisbon, in testimony of their gratitude, raised an arch to his memory, wherein, among other inscriptions, we observe the following:

JOANNES . V.
 LUSITANORUM . REX.
 JUSTUS . PIUS . AUG. FELIX . P. P.
 LUSITANIA . IN . PACE . STABILITA.
 VIRIBUS . GLORIA . OPIBUS . FIRMATA.
 PROFLIGATIS . DIFFICULTATIBUS .
 IMO . PROPE . VICTA . NATURA
 PERENNES . AQUAS . IN . URBEM . INVEXIT .
 ET .
 BREVI . UNDEVIGENTI . ANNORUM . SPATIO .
 MINIMO . PUBLICO .
 IMMENSUM . OPUS . CONFECIT .
 GRATITUDINIS . ERGO .
 OPTIMO . PRINCIPI .
 ET .
 PUBLICÆ . UTILITATIS . AUCTORI .
 HOC . MONUMENTUM . POS . S . P . Q . O .
 ANNO . D . M . D CCXXXVIII .

Manoel da Maya was the name of the architect who designed and superintended the execution of the above Aqueduct. The expence of it was partly defrayed by a tax of one *Rei* upon every pound of meat sold in the capital. Of the produce of that tax we may form some idea from the following statement.

*Quantity of Butchers Meat sold at the Shambles of Lisbon
in the Year 1789.*

	Weight in Arrobas.
27985 Oxen - - -	324895 $\frac{1}{2}$
1279 Calves - - -	6033
27562 Sheep - - -	18730 $\frac{1}{2}$
11927 Hogs - - -	31971 $\frac{1}{2}$
	381630
An Arroba is	32 lb.
Total weight in lbs.	12212160

The consumption of flesh meat is greatly reduced here by the quantity of fresh and salt fish, with which the markets are constantly supplied. The poor in general on days of abstinence use salt fish, imported by English ships from Newfoundland; they call it *Bacalhao*. In the year one thousand seven hundred and eighty-nine, there arrived at Lisbon sixty ships partly laden with this fish, which, according to the entries at the custom-house, weighed fifty-nine thousand and seventy-three quintals.

There

There are many other public buildings besides dwelling-houses in Lisbon well deserving of notice; to describe them all, would exceed the limits of this work: but there are few or no ancient remains of architecture to be found there, which is very extraordinary of a city that boasts such remote antiquity. An ancient inscriptional stone is now and then discovered in digging for foundations, but very little more. I have given in plate VIII. copies of such fragments of this kind as came within my observation. The inscription A was found in a subterranean cave in *Rua Bella da Rainha*, in the year one thousand seven hundred and seventy. The other four, *viz.* B, C, D, E, were discovered in a similar manner; the originals from whence these were copied, may be seen in the wall of a house at the corner of Magdalen Street.

Charitable Institutions.

Public charities have always been considered as a leading feature in the character of every nation. When the rich share part of their superfluities with the indigent, when the healthy by their labour contribute to succour the feeble and distressed, then humanity performs the best offices of society. Portugal is not deficient in this respect; for the people, though not compelled by law, contribute voluntarily to the support of different charitable institutions.

Here

Here is a foundling hospital, properly named the *Misericordia*; on the outside of it is a cradle where the infant is laid, of which notice is given by the ringing of a bell. These foundlings, as they advance in years, are carefully instructed in the principles of religion and morality; at a proper age male children are apprenticed to respectable tradesmen, and the girls put to service. In the year one thousand seven hundred and eighty-nine the number of children received into this Hospital amounted to one thousand two hundred and seventy-nine.

Of these there died	-	-	-	405
Claimed by their fathers	-	-	-	4
Given out to nurse	-	-	-	853
Reared in the Hospital	-	-	-	17

The Royal Hospital of St. Joseph receives the infirm of both sexes of every nation; it is very well attended by physicians and nurses; the patients are comfortably lodged, and in every respect well treated. In the year one thousand seven hundred and eighty-nine, the number of patients received into this Hospital amounted to 11,020

Remained in it since the foregoing year - 778

Total 11,798

Of the above number there died in the same year	1,308
Discharged as cured	9,688
Remained under cure	802

B B

Besides

Besides the above charitable institutions, there are societies here called the Brotherhood of the *Misericordia* who are constantly performing acts of charity. These venerable societies protect and comfort the distressed of every religion, sect, or country, within the limits of their observation. They are not content to await the solicitation of the afflicted, but seek them out in their wretched habitations, and administer to their wants. They take orphans and poor children of indigent parents under their protection, and rear them till they arrive at a proper age to be sent as apprentices; then they put them under the care of respectable tradesmen, and do not withdraw their guardianship till they are established in their respective trades, unless they forfeit it by ill behaviour. The females who are reared by them in a similar manner must be very circumspect in their conduct; when their characters are irreproachable, industrious tradesmen make choice of them for their wives, as well for the sake of the dowry to which they are entitled, as to gain the patronage of the brotherhood.

These humane societies visit the gaols and hospitals, and send provisions to the different prisoners who have neither money nor friends to support them, and such of them as are detained for the gaoler's fees, after being acquitted, are liberated through their humane bounty. When a delinquent is condemned to die, they visit him constantly, they console him and accompany him to the place of execution, exhorting

exhorting him to repentance. Their humanity does not rest here; it extends to the grave, and even beyond the grave; for the remains of the victim are interred with decency, and a number of masses offered up for his soul. They perform similar offices for every person who dies in indigent circumstances. Indeed it would be almost impossible to enumerate all the beneficent acts of the venerable Brotherhood of the *Misericordia*, acts founded on the purest principles of humanity and religion, without the least alloy of ostentation or hypocrisy. Oh merciful friends of the human species, how great the reward that awaits you when summoned before the great Tribunal of Mercy! Nor is Lisbon the only place where these pious institutions are established; they extend to every city and town in the kingdom, and every part subject to the crown of Portugal. We sincerely wish they extended every where, and were limited only by the limits of the globe.

Observations on the Laws of Portugal.

The King in person is supposed to preside in all criminal courts of judicature, and the Judges, who derive their authority immediately from him, may pronounce sentence of death on delinquents tried and found guilty; but execution is expressly forbidden till the expiration of twenty days after said sentence, in order that the criminal may have an opportunity of reviewing his trial, and protesting against such points in it as do not exactly bear upon the offence.

offence. This law was first promulged by Alfonso the Second at Coimbra, in the year one thousand two hundred and eleven.

Several prisoners, pursuant to this decree, have protracted their lives for many years. A striking instance of this appeared during the administration of the Marquis de Pombal; this Minister ordered a return to be made of all the prisoners in the kingdom, with the nature of their alleged crimes, and duration of confinement. The abuses practised by the officers of the prisons gave rise to the inquiry, for it was customary with the gaolers to liberate the prisoners on their parole on receiving a proportionate gratuity.

Among the number thus enlarged, there happened one on whom sentence of death had been passed seven years anterior to the above order; during which interval he lived in the country, and earned his bread very honestly. The gaoler now summoned him to appear, he instantly obeyed, re-entered the condemned cell, and was ordered for execution; but on a representation of his conduct being made to the King, he was pardoned in consideration of his punctual regard to his promise, and the blameless character he maintained in the neighbourhood wherein he worked.

There is one great defect in the administration of the criminal law, which calls loudly for redress. Prisoners committed

committed on alleged crimes, are suffered to remain many years in prison before they are brought to trial. If in the interval an innocent man should die, he sinks into the grave with all the accumulated infamy of a delinquent.

During the reign of John the Second and of his successor Emanuel, criminals, instead of being put to death, were employed in the Portuguese fleets that visited Africa or Asia, and sent upon hazardous expeditions in the newly discovered countries. If they succeeded in the object of their enterprise, their crimes were expiated for the service they rendered to the state; and it was not unusual to find men of this description, after a few years, reformed in mind and manners, and become useful members of society. The punishment of transporting criminals to foreign settlements also originated with the Portuguese, a mode of punishment, perhaps of all others, attended with the most salutary consequences to the criminal and the community.

The Clergy, I am informed, are not confined for offences in the common prisons, there is one called the Aljube set apart for them; this prison is situate near the patriarchal church, and under the jurisdiction of the Patriarch. Formerly the Clergy could only be arraigned by the canon law; but this privilege has been lately set aside; they are now amenable to the civil law, an ordinance which gives great satisfaction to the kingdom at large.

There is a prison at the South end of the city, on the verge of the Tagus, which at present is unoccupied. During the administration of the potent minister it was much crowded, particularly when the edict was first issued for the expulsion of the Jesuits.

This prison may be considered as the Bastile of Portugal; the strength of its walls, gratings and cells, strike the spectator with horror; and what renders it still more terrific, is a contiguous rope-walk, in which many an unhappy prisoner imagined he saw his destiny spun.

Imprisonment for debt was abolished by an edict in one thousand seven hundred and seventy-four; in its stead the law has prescribed a more equitable mode to satisfy the reasonable demands of the creditor.

The English subjects who reside here are exempted, in some degree, from the established laws of the country, as specified in the following articles of the Treaty of one thousand six hundred and fifty-four:

ARTICLE VII.—“ For the judging of all causes relating
 “ to the people of this Republic, a Judge Conservator
 “ shall be deputed, from whom no manner of appeal shall
 “ be granted, except to the Senate of *Rellacaon*, where the
 “ law-suits commenced, and appealed to that court shall
 “ be determined within the space of four months.”

ARTICLE VIII. "That if any of the people of this
" Republic shall die within the kingdoms and dominions of
" the most Serene King of Portugal, the books, accounts,
" goods, and affets belonging to them, or to others of the
" people of this Repulic, shall not be seized nor possessed
" by the judges of the orphans and persons absent, or by
" their ministers and officers; nor shall they be liable to
" their jurisdiction; but the same goods, merchandize,
" and accounts shall be delivered to the English factors or
" procurators residing in that place, who are nominated
" or deputed by the deceased: but if the defunct, whilst
" living, did not nominate any, then the said goods, mer-
" chandize, and accounts shall, by the authority of the
" Judge Conservator, be delivered to two or more English
" merchants residing in the place, and approved of by
" the English Consul, after having given security, by un-
" exceptionable bondsmen, (who shall also be approved
" by the same English Consul,) for restoring the said goods,
" merchandize, and accounts to the right owners, or to
" their true creditors; and the goods which shall appear
" to have been the deceased's, shall be delivered to his
" heirs, executors, or creditors."

ARTICLE XIII. "That none who are commonly
" called Alcaydes, (*i. e.* Bailiffs,) or any other officers of
" his Royal Majesty, shall seize or arrest any of the people
" of this Republic, of what rank or condition soever,
" except

“ except in a criminal cause, being detected in any fla-
“ grant fact, unless he be first impowered in writing by
“ the Judge Conservator; and that the aforesaid people,
“ in all other respects, as to their persons, domestics, and
“ dwellings, books of accounts, interests, merchandize,
“ and all other goods belonging to them, shall enjoy
“ equal and the same immunity within the dominions of
“ the most Serene King of Portugal, from imprisonment,
“ arrests, and other molestations whatsoever, as already is,
“ or shall hereafter be granted to any other Prince or people
“ whatsoever in alliance with the King of Portugal; nor
“ shall they be hindered by any permit or protection, to
“ be granted by the said King to his subjects, or others
“ frequenting his dominions, from recovering their debts;
“ but they shall have a right to sue any man to justice for
“ the recovery of any just debt, although he be sheltered
“ under the patronage or protection of any person what-
“ soever, or secured by any *Alvara*, or written law, or
“ whether he be a farmer of the revenues, or invested with
“ any other privilege.”

Whether some clauses of the above articles have not been modified during the administration of the Marquis de Pombal, I am not very certain; but the greatest part, if not the whole of them, still continue in force.

Methuen

Methuen Treaty.

The last Treaty of Commerce concluded between Portugal and England was in the reign of Queen Anne. This is commonly called the *Methuen Treaty*, on account of its being ratified on the part of Great Britain by John Methuen Esquire. As it is very short, we shall give a copy of it.

A Treaty of Commerce betwixt the most Serene Lady Anne, Queen of Great Britain, and the most Serene Lord Don Peter, King of Portugal and of the Algarves, &c. agreed upon and concluded in Lisbon, the 27th of December 1703.

ARTICLE I. " His Sacred Royal Majesty of Portugal
 " promises, both in his own name and that of his suc-
 " cessors, to admit for ever hereafter into Portugal the
 " woollen cloths, and the rest of the woollen manufac-
 " tures of the Britons, as was accustomed till they were
 " prohibited by the laws. Nevertheless, upon this con-
 " dition ; that is to say,

ARTICLE II. " That her Sacred Royal Majesty of
 " Great Britain shall, in her own name and that of her
 " successors, be obliged for ever hereafter to admit the

c c

" wines

“ wines of the growth of Portugal into Britain ; so that
 “ at no time, whether there shall be peace or war between
 “ the kingdoms of Britain and France, any thing more
 “ shall be demanded for these wines by the name of cus-
 “ tom or duty, or by any other title whatsoever, directly
 “ or indirectly, (whether they shall be imported into Great
 “ Britain in pipes or hogsheads, or other casks) than what
 “ shall be demanded for the like quantity or measure
 “ of French wine, deducting or abating one half of the
 “ custom or duty. But if at any time this deduction or
 “ abatement of customs, which is to be made as afore-
 “ said, shall in any manner be attempted and prejudiced,
 “ it shall be just and lawful for his Sacred Royal Majesty
 “ of Portugal again to prohibit the woollen cloths, and
 “ the rest of the British woollen manufactures.

“ Given at Lisbon, the 27th of the month of
 “ December 1703.

“ *John Methuen, L. S.*”

As the trade of England with Portugal is well known,
 we shall not recapitulate it here : but as that of Ireland
 with Portugal is not generally known, some account of
 the same may not be uninteresting. A gentleman residing
 in Lisbon, who has good information in these matters,
 favoured me with the following paper, which I believe
 has not been hitherto published :

*Trade of Portugal with Ireland, from March 1781 till
March 1782.*

Exports.	Value.		
	£.	s.	d.
Cork	2,458	1	10 $\frac{1}{2}$
Drugs	4,197	7	10
Dying Stuff	2,152	5	2
Almonds	599	12	11 $\frac{1}{2}$
Figs	650	14	10
Raisins	1,997	10	2
Suceces Liquoritia	325	16	8
Oranges and Lemons	2,893	18	9
Oil	3,490	19	2
Pot Ashes *	5,687	10	0
Salt	23,656	5	4
Raw Silk	621	6	8
Thrown Silk, undyed	792	10	0
Brandy	4,605	18	0
Vinegar	459	3	9
Wine	43,821	10	0
Small Articles	1,146	11	0
	£. 99,557	2	2

* What is here called Pot Ashes, is in reality Barilla from Spain; probably they gave it that name on account of the war. The wine also is partly Spanish.

Imports.	Value.		
	£.	s.	d.
Beef	19,118	0	0
Butter	105,846	11	3
Candles	729	4	2
Cheese	1,501	7	6
Fish	1,118	10	0
Tanned Hides *	4,550	0	0
Linen Cloth	5,850	14	1½
Pork	7,374	0	0
Small Articles	299	19	3½
	£. 146,388	6	4

Observations on the Manners and Customs of Portugal.

The Inhabitants of Lisbon may be ranked under four classes; viz. the Nobility, the Clergy, the Traders, and the Labouring People. The observations I am about to offer on each class contain very little more than may be collected by every one in the streets or the roads, in markets or cottages. To proceed in the most natural order, we should begin with the pedestals of the state; but for once, we shall reverse the order of the structure, and commence with what is called “the Corinthian Capitals of polished Society.”

* Part of the above articles were for Spain, but not mentioned on account of the war with Great Britain. The tanned

hides, particularly, could not be for the use of Portugal, as the importation of them is prohibited in that country.

The

The Nobility may be considered as a body entirely distinct from the other three; the principal affairs of the state are committed to their trust; they reside in the capital, or its environs, and seldom visit their estates in the provinces. They esteem it an honour to be born in the capital, and also to dwell there. They are educated likewise at Lisbon, in a college founded for that purpose by King Joseph. Hence it is called the *Collegio dos Nobres*, the College of Nobles. Prior to the establishment of this college they were educated at Coimbra, a place apparently much better adapted for that purpose; as it possesses many advantages not to be found in a commercial city. The fragrance of the air, the stillness of the country, and the delightful prospects with which Coimbra abounds, are great incitements to study; besides, it is enriched with immense literary treasures, the accumulation of ages; and its buildings are very magnificent. Now, the seminary at Lisbon is deficient in all these points. It appears, therefore, that the Nobility have made a bad exchange. There is a wide difference between a College of Nobles and a noble College.

The Nobility, comparatively speaking, are not very rich; for though their patrimonies are large, their rents are small. I doubt if any of them has ever seen a map of his estate, or exactly knows its boundaries. If ever they deign to turn their attention towards the constructing of roads and canals, and not consider agriculture a pursuit
unworthy

unworthy of Gentlemen, they will become the richest Nobility in Europe, on account of the vast extent of their landed possessions.

In the distribution of their fortunes they shew great prudence without the appearance of parsimony. A country wherein there are no race-horses, licensed gambling houses, or expensive mistresses, a Gentleman may live splendidly upon a moderate income; fortunately these allurements to dissipation are unknown to them. Nor do they excite the envy of the poor by midnight orgies or gilded chariots. Their time is spent between their duty at court, and the social enjoyments of private parties.

The fine arts, which to the superior classes of every nation of Europe are sources of the most refined pleasure, are almost entirely neglected by the Nobility of this country; neither do they appear to take much pleasure in the cultivation of the sciences, though they possess most excellent capacity for both. Their lives are an even tenor of domestic felicities, not remarkable for brilliant actions, and but rarely stained by vice. The fame of their illustrious ancestors justly entitle them to every honour and respect; but whilst they glory in the remembrance of their achievements, they seem to forget their maxims. It must be allowed, however, that they possess many amiable qualities. They are religious, temperate, and generous, faithful to their friends, charitable to the distressed, and warmly attached

attached to their Sovereign; whose approbation, and a peaceful retirement, constitute the greatest happiness of their lives.

With respect to the Clergy, I was not furnished with information sufficient to form an accurate estimate of their true character, and I shall not presume to speak from report of so respectable a body. Among those with whom I had the honour to be acquainted, I found some possessed of great liberality and talents; in proof of this I need only mention his Grace the Bishop of Beja, whose piety and learning would do honour to the Apostolic or Augustan ages. I might also instance the Abbé Corrêa chaplain to his Grace the Duke de Alafoens, and Father de Souza author of several pieces on the Arabic language.

There are several other men of eminent talents among the Clergy, but concealed in gloomy cells; and what is extraordinary, the greater are their talents the more careful are they in secluding themselves from all communication with the world. It may be asked then, why they do not oblige the world with some of their acquirements? The reason is very obvious; the Portuguese language is so little known, that there is little or no sale for books written in that language out of the country, and in it, reading is very far from being general; very few books therefore will defray the expence of printing and paper, especially if they treat on scientific subjects. Thus
are

are men of letters deterred from making themselves known through this laudable channel, and the world is deprived of their experience and wisdom.

It is true, that in all the learned professions, men will be found who would render more service to the community in an humbler sphere, and among the Clergy there are, I am sorry to add, but too many of this description; who are better calculated by nature and education to follow the tail of the plough, than to discharge the important ties of that sacred profession.

The Merchants are remarkably attentive to business, and, as far as I could learn, just and punctual in their dealings: they live on a friendly footing with the foreign traders who reside here, particularly the English. Bankruptcies are seldom known among them, and they are careful in avoiding litigations; for it is a well known fact, that the Gentlemen of the long robe in Portugal are not to be surpassed even by their brethren of the English Court of Chancery, in the art of protracting a suit.

A Lisbon merchant passes his hours in the following manner: he goes to prayers at eight o'clock, to 'Change at eleven, dines at one, sleeps till three, eats fruit at four, and sups at nine: the intermediate hours are employed in the counting-house, in paying visits, or playing at cards.

To

To visit any one above the rank of a tradesmen, it is necessary to wear a sword and *chapeau*; if the family you visit be in mourning, you must also wear black; the servants would not consider a visitant as a gentleman unless he came in a coach; to visit in boots would be an unpardonable offence, unless you wear spurs at the same time. The master of the house precedes the visitant on his going out, the contrary order takes place in coming in.

The common people of Lisbon and its environs are a laborious and hardy race; many of them by frugal living lay up a decent competence for old age; it is painful to behold the trouble they are obliged to take for want of proper implements to carry on their work. Their cars have the rude appearance of the earliest ages; these vehicles are slowly drawn by two stout oxen. The corn is shelled by the treading of the same animals as in the days of the Israelites; hence probably the scripture proverb, "thou shalt not muzzle the ox that treadeth the corn." They have many other customs which to us appear very singular; for example, women sit with the left side towards the horse's head when they ride. A postilion rides on the left horse. Footmen play at cards whilst they are waiting for their masters. A taylor sits at his work like a shoemaker. A hair-dresser appears on Sundays with a sword, a cockade, and two watches, or at least two watch-chains. A tavern is known by a vine bush. A house to be let, by a piece

of blank paper. An accoucheuse door, by a white cross. And a Jew is known by his extra catholic devotion.

The lower class of both sexes are very fond of gaudy apparel; we observe even the fish-women with trinkets and bracelets of gold about the neck and wrist. The fruit-women are distinguished by a particular dress. In plate IX. figure A, we have given the representation of one of them, with the ass by which the fruit is conveyed to the market. The custom of wearing boots and black conical caps is peculiar to these women; but for what reason, if any there be, I could not learn. Figure B, in the same plate, is a representation of a woman of Beira in the usual dress of the females of that province. And figure C is a sketch of a female peasant of the province of Alenteju.

All the drudgery is performed by Gallicians, who may be called the hewers of wood and drawers of water of this metropolis; they are patient, industrious, and faithful to a proverb. One of the principal employments, in which they are daily engaged, is supplying the citizens with water, which they carry on their shoulders in small wooden barrels from the different fountains.

Every Gallician in this servitude is obliged, by the police of the city, to carry one of these vessels filled with water to his lodgings every night, and in case of fire, to

hasten with it to assist in extinguishing the flames at the first sound of the fire bell ; any neglect in this respect is severely punished ; on the contrary, they are sure to be rewarded in proportion to their vigilance. But the people are seldom visited by that dreadful scourge : during my residence here, there was not an instance of any accident by fire.

In the houses of foreign merchants, the Gallicians are the only servants employed, and many of the Portuguese prefer them to the natives in that capacity ; they cook the victuals, clean the rooms, and make the beds. If there be any female servants in the house under the age of five and thirty, they are invisible except to the mistress and her daughters ; after this age they are left to their own discretion, as their charms are then supposed to be sufficiently faded to render them secure from the invasions of gallantry.

The Ladies seldom breathe the pure air, except in their short excursions to the next chapel, which they visit at least once a day. The figures hereunto annexed (plate X.) are representations of a Merchant with his wife and maid-servant going to church. Their respective dress may be inferred from thence. They walk exactly in the order in which they are here represented, that is to say, one after the other ; hence we thought it reasonable to sacrifice to truth the rules of picturesque grouping.

The Portuguese Ladies possess many amiable qualities ; they are chaste, modest, and extremely affectionate to their kindred. No woman goes out of doors without the permission of her husband or parents. To avoid all suspicion, men, even though relations, are not allowed to visit their apartments, or to sit beside them in public places. Hence their lovers are seldom gratified with a sight of them except in the churches ; here they make sighs and signals :

Address and compliment by vision,
Make love and court by intuition.

Hudibras.

Notwithstanding the watchful eye of the Duenna, the lovers contrive to exchange *billet-doux*, and that in so subtle a manner, that none can perceive it whose breast glows not with a similar flame. The little boys who attend at the altar, are often the messengers on these occasions. When one of these wingless cupids receives the letter, he makes his way through the audience till he approaches the fair one, then he throws himself on his knees, repeating his *Ave Maris stella*, and beating his breast ; after finishing his ejaculations and crossing his forehead, he falls on his face and hands, and fervently kisses the ground ; in the mean time he conveys the letter under the Lady's drapery and brings back another.

At other times when the lovers are coming out of the church, their hands meet as it were by chance in the holy water font ; by this means they exchange billets,

and enjoy the delectable pleasure of pressing each other's fingers.

Various are the contrivances to which they are compelled to resort, in order to elude suspicion; and in no part of their lives do they evince more prudence than during their courtship. Their natural disposition to secrecy is the means of their continuing for years under the impression of the tender passion; and they must have fallen victims to it, were it not that refined, that virtuous love which Guevara describes.

Arde y no quema; alumbra y no danna; quema y no consume, resplende y no lastima, purifica y no abraza; y aun caliente y no congoxa.

It glows, but scorches not; it enlightens, but hurts not; it consumes not, though it burns; it dazzles not, though it glitters; it refines without destroying; and though it be hot, yet it is not painful.

Marriage-feasts are attended with vast expence; the resources of the lower class are often exhausted in the preparations made on these occasions. The nuptial bed-chamber is ornamented in the most costly manner, with silks, brocades, and flowers; even the wedding-sheets are trimmed with the finest lace.

In

In their christenings and funerals also they are very extravagant; but in other respects very frugal and temperate, particularly the females, who seldom drink any thing but water; if they drink wine, it gives rise to suspicion of their chastity, and suspicion is often held tantamount to a crime. The Empress Dona Leanor, daughter of Edward King of Portugal, endeavoured to introduce the like custom among the German Ladies; but neither her Majesty's example or persuasion could induce them to exchange the "milk of Venus" for the limpid rill.

The abstemiousness of the Portuguese Ladies is conspicuous in their countenance, which is pale, tranquil, and modest; those who accustom themselves to exercise have, nevertheless, a beautiful carnation. Their eyes are black and expressive; their teeth extremely white and regular. In conversation they are polite and agreeable; in manners assuasive and unaffected. The form of their dress does not undergo a change, perhaps, once in an age; milliners, perfumers, and fancy-dress-makers are professions as unknown in Lisbon as in ancient Lacedemon.

Widows are allowed to marry, but they do not avail themselves of that privilege as often as in other countries. There are many Portuguese, particularly those of the good old stock, who look upon it as a species of adultery sanctioned by the law.

Women

Women do not assume the family-names of their husbands, as with us. In all the vicissitudes of matrimony they retain their maiden names.

The men are generally addressed by their Christian names, as *Senhor Pedro*. *Supernomes* are also very common here, which are derived from particular trades, remarkable incidents, places of residence, or striking personal blemishes or accomplishments.

Strangers' surnames are frequently translated, especially if they bear any allusion to substantives or qualities. For example, Mr. Wolf, they call *Senhor Lobo*; Mr. Whitehead, *Senhor Cabeça Branca*. To the Christian names of men and women are often superadded those of their parents, for distinction sake. This custom obtained very much among the ancient Irish, and is not unusual at this day in the Southern provinces of that country.

With respect to the middling class, in their ideas and manners they differ from those of the rest of Europe; the unfrequency of travel, except to their own colonies, excludes them from modern notions and modern customs; hence they retain much of the ancient simplicity of their ancestors, and are more conversant in the transactions of Asia or America than of Europe.

Whether

Whether it proceeds from a fondness for ease, or want of curiosity, they appear to have an aversion for travelling, even in their own country. A Portuguese can steer a ship to Brazil with less difficulty than he can guide his horse from Lisbon to Oporto.

People, thus estranged from the neighbouring nations, are naturally averse from the influx of mere theoretical doctrines, which tend to disturb the tranquillity of established opinions. They exclude at once the sources of modern luxuries and refinements, modern vices and improvements.

Hence their wants, comparatively speaking, are but few, and these are easily satisfied; their love of ease exempts them from many passions to which other nations are subject; gross offences are rarely known among them, but when once offended they are not easily appeased; passions that are seldom roused act with the greater violence when agitated; under this impression individuals have sometimes been hurried to violent acts of revenge; but now, the vigilance of the magistrates, and the growth of civilization have blunted the point of the dagger.

The temperance of the people, and their exemption from hard labour; the fragrance of the air, and the number of mineral springs with which the country abounds, are

are circumstances so favourable to the human constitution, that we should naturally expect to find the Portuguese live to a great age, yet there are not many remarkable instances of longevity among them; but there are fewer cut off by natural causes before the age of three-score, than among an equal number, perhaps, in any other part of Europe. One rarely meets a Portuguese, however aged, crippled with the gout, or bowed with infirmity.

The handsomest persons of both sexes are found in the province of Estremadura; that scourge of beauty, the small pox, does not rage here with the same violence as in cold climates. The inhabitants neglect one thing, which, in a country like this, would tend to expand the human frame to its full perfection, I mean bathing; neither do they take exercise enough for the preservation of health.

The lower class are endowed with many excellent qualities; they are religious, honest, and sober, affectionate to their parents, and respectful to their superiors. We must not, however, expect to find them possessed of these qualities on the verge of sea-port towns, as their manners are there corrupted by mingling with refugee adventurers from various nations. Strangers, therefore, are often misled, who form the character of the people through this adulterated medium. It is in the country only they can

be found, uninfluenced by foreign manners or foreign customs, in their true national state; and there we behold them honest, obliging, affable, and mannerly. A Portuguese peasant will not walk with a superior, an aged person, or a stranger, without giving him the right-hand side, as a mark of respect. He never passes by a human being without taking off his hat, and saluting him in these words, *the Lord preserve you for many years*. In speaking of an absent friend, he says, *morro com saudades de o ver*: I die with impatience to see him. Of a morning, when he meets the companions of his toil in the field, he salutes them in a complaisant manner, and inquires after their little families. His day's work is computed from the rising of the Sun to its setting; out of which he is allowed half an hour for breakfast and two hours for dinner, in order to refresh himself with a nap during the meridian heat. If he labour in the vineyard, he is allowed a good portion of wine. When his day's work is over he sings vespers, and on Sunday he attunes his guitar, or joins in a fandango dance, as represented in Plate XI. His male children are educated in the neighbouring convent, whence he also receives sustenance for himself and family, if distressed or unable to work. They all imagine their country is the blessed Elysium, and that Lisbon is the greatest city in the world. In their proverbial language they say, "he who has not seen Lisbon has seen nothing." Indeed they have proverbs for almost every thing, which, being founded on long experience, are generally true, though

though the above is a striking instance to the contrary. Of the countries which, like their own, do not produce corn, wine, and oil, they entertain but a mean opinion. They picture to themselves the misery of the inhabitants of Northern climates, who shudder in the midst of frost and snow, whilst they themselves are basking in their green fields. These circumstances, and the affectionate attachment they have for their King, endear them to their native soil. They centre a great portion of their happiness in the fine climate with which nature has blessed them, and the abundance of delicious fruit the soil yields with little labour. Under every misfortune they are sure to find consolation in religion; and next to these divine favours, music is the greatest solace of their lives: it dissipates the sorrows of the poor man, and refines the sentiments of the rich; life glides on agreeably amidst such endearing scenes. It would be vain to persuade a Portuguese that he could enjoy such happiness in any other part of the globe: he is nurtured in this opinion, and if chance or misfortune should impel him into a foreign land, he pines as if in a state of captivity.

A short time before I left Lisbon I dined at a Spanish ordinary, near the convent of St. Francis, in company with a gentleman who was a native of Malta, and a Knight of that Order. The universality of his information, and the liberality of his remarks, induced me to

request his opinion respecting the Portuguese. These are his observations on that head, as nearly as I can recollect:

“ There are no people in Europe, Sir, whose real character is less known than those of Portugal; for as their language is but little studied or understood, our knowledge of them is derived chiefly from the Spanish writers, and a Spaniard is rarely known to speak favourably of the Portuguese. The latter, on the contrary, whatever might be their real opinion of the former, are induced by the precepts of Christian charity to speak respectfully of them. Of this we have a striking instance in Joseph Texera, a Portuguese Friar of the Dominican Order. This Friar lived in the sixteenth century, and was confessor to Don Antonio, heir presumptive to the crown of Portugal, whom he followed into France. He there declared from the pulpit, in one of his Sermons, *that we are bound in duty to love all men, of whatever religion, sect, or nation, even the Castilians.*

“ From the political enmity which for ages have subsisted between the two rival powers, it is probable that the accounts we receive of the Portuguese through the medium of the Spaniards are not altogether to be depended upon. On the other hand, if we take the character of the Portuguese from the native writers, we shall imagine they possess not only all the good qualities in existence, but are
5 exempted

exempted from all the bad ones. This is like a painter vainly attempting to produce a fine picture without shadows.

“ From the best information I can collect, the ancient Portuguese have been a brave, active, and generous people. At a time when the other nations of Europe were sunk in sloth and ignorance, they were employed in propagating Christianity, in extirpating Infidelity, and enlarging our knowledge of this sphere.

“ Necessity, the parent of action, was the source of all their great enterprises; attacked on one side by a powerful and restless neighbour, on the other by the Moors, who had long infested the country, their incursions and conspiracies required the exertions of every sinew of the state to preserve its independence. At length the horde of Infidels were expelled, and the pride of the Castilians humbled.

“ In the reign of John the First, when the Portuguese found themselves secure from foreign or domestic foes, their troops then inured to fatigue, and their Captains, animated by military fame, pursued the Barbarians into Africa. Their contests in this quarter, though unprofitable, and almost ruinous to the state, were ultimately attended with consequences very fortunate for the powers
of

Prince was ever more enamoured with a love of fame, nor sought a more indirect road towards the attaining of it. The happiness of his people is what constitutes the real fame of every Monarch; yet this was the least of Sebastian's pursuit. The vain glory of excelling in arms occupied his sole attention, and that glory he promised to himself in the plains of Africa: but, alas! he, and the greater part of those who accompanied him thither, found there not laurels, but an untimely grave.

“ The death of this Prince would have been the less regretted, if he had not left a successor to fill the throne who was in the decline of life and understanding, without energy, without abilities to heal the bleeding wounds of his expiring country. Providence, apparently, seeing its dissolution approach, sent a Cardinal King to give it the dying benediction. Thus we find that states, like individuals, have their infancy, maturity, and decline; and what is not a little remarkable of this, it commenced with a Henry, and with a Henry it expired. The first was a hero and a statesman, the latter possessed neither of these qualities, nor supplied the want of them by his wisdom.

“ Philip the Second now appended the crown of Portugal to that of Spain. It had been the invariable policy of this Prince, and of his successors, to render Portugal subservient by reducing its resources, which they were carrying into effect every day, till at length the Portuguese, no longer

longer able to bear the chains of their foreign masters, revolted; and, by their resolution and unanimity, supplied the want of forces in casting off their bondage; and ever since, the kingdom is gradually advancing to prosperity under its native and lawful Sovereigns.

“It is evident, however, that the advancement of the country is by no means proportionate to its vast resources; nor is the ancient military spirit of the people yet revived. Some remains of the courage of their ancestors may still linger among them; but the contempt in which they hold the profession of arms is sufficient to extinguish every spark of military enterprise. For several years past they have admitted officers into the regiments of infantry without talents or education, whose ignorance multiplied abuses and relaxed discipline. The abuse at length advanced to that degree, that officers were appointed from among the domestics of noble families. When Count de Lippe was appointed Commander in chief of the forces of the kingdom, he endeavoured to establish the dignity of the profession. One day he happened to dine with a Portuguese Nobleman, who was a Colonel in the service; one of the servants who attended at table was dressed in an officer's uniform: on inquiry, he found this attendant was a Captain in a regiment of infantry; on which the gallant Commander immediately rose up and insisted upon the military servant's sitting at table next himself.

“It

“ It has always been the policy of the wisest Generals to preserve a degree of honourable dignity in the army; for pride is as commendable in a soldier as humility in a priest; but servility and military spirit are incompatible. This was the Count de Lippe's maxim; and such was his zeal for the honour of the profession, that he declared openly it was a dishonour to an officer not to demand, or refuse to give, satisfaction for an offence.

“ Since the reign of Joseph the First, there has been a great change for the better, not only in the army, but in almost every other department of the state. When that Prince ascended the throne, agriculture and manufactures were so much neglected, that the people depended upon foreign nations for food and raiment; the arts were despised, and the revenues unproductive. The English, pursuant to the Methuen treaty, supplied the Portuguese with woollen cloths, in exchange for which they were to receive the wines of the country. The encouragement held out by this treaty for the growth of wine, and the facility which long experience has given the Portuguese in that branch of husbandry, induced the farmers to neglect the cultivation of corn, and convert their fields into vineyards; thus the grape increased in proportion as the grain diminished.

“ This was partly the state of Portugal when King Joseph appointed Senhor Carvalho, afterwards Marquis de

Pombal, his Prime Minister. The administration of this great statesman forms an epoch in the annals of Portugal. He endeavoured, and not in vain, to direct the attention of the people to their real interest; the landholders were compelled to diminish their vineyards, and appropriate a third part of them to grain and other species of culture. This wise regulation was attended with such salutary effects, that to this day it is considered one of the most beneficial acts of his administration.

“ As the natural result of agriculture is population, he prepared employment for the rising generation, by establishing manufactories of different kinds; industry thus excited, the country began to wear a new face; the merchant engrossed the trade heretofore carried on by foreigners, and the farmer fed and clothed himself and his family with the produce of his native soil.

“ The Marquis's efforts, thus far crowned with success, urged him to further exertions; he endeavoured to propagate a similar spirit of industry among the Colonists, who had long felt the inertia of the mother country. But knowing how vain it was to expect either activity or industry from a people groaning with the chains of slavery, he published an edict, whereby the inhabitants of Brazil, and of the other colonies appertaining to the crown, were to be restored to their freedom, and to enjoy the same immunities as the natives of Portugal. An act so replete

with justice and humanity, is sufficient to expiate many of the political sins imputed to the Marquis de Pombal, and is a lasting honour to Portugal, which was the first among the modern nations of Europe that enslaved mankind, and the first that set the humane example of their emancipation. It was also the first that taught Europe navigation and commerce upon a comprehensive scale: had not Prince Henry existed, we should not, probably, have ever heard of Columbus. *It is to the discoveries of the Portuguese in the old world (says Voltaire) that we are indebted for the new.* They were, in fact, the first that explored the coast of Africa, that suggested the existence of the Western world, and discovered the road to India. A people who have been thus early in so many enterprising pursuits, and exhausted their vigour when most of the surrounding nations were but waking from their slumber, might reasonably be allowed to take a respite. They are now but commencing their career anew; and it must be left to time to determine whether they will ever more re-establish the once respectable name of Lusitanians."

The following observations on the state of the weather, I am indebted for to my friend the Reverend Herbert Hill, Chaplain to the British Factory at Lisbon.

Extracts from Meteorological Observations, made at Lisbon in the Years 1783, 1784, 1785.

		1783.	1784.	1785.	
Fair weather	Days	171	157	155	} The general number of days of fair weather is supposed to be 200.
Cloudy and showers	—	106 $\frac{1}{2}$	132	127	
Settled rain	- —	88	67	83	

Quantity of Rain mark'd by lines, 12 to a French inch.

	Jan.	Feb.	Mar.	Apr.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.
1783—	52 $\frac{1}{2}$	25	46 $\frac{1}{2}$	8 $\frac{1}{2}$	21	12 $\frac{1}{2}$	0	1	4	37 $\frac{1}{2}$	42 $\frac{1}{2}$	79
1784—	32	44	91	41	8	0	0	0	6	45	30	106
1785—	61	45	46	35	27	0 $\frac{1}{4}$	0 $\frac{3}{4}$	15	34	27	21	76

1783, medium	27 $\frac{1}{2}$	} Polegadas, or Inches—it ought to be, as is supposed, only 23 Polegadas.
1784, ———	33 $\frac{1}{2}$	
1785, ———	32 $\frac{1}{4}$	

State of the Thermometer, medium heat supposed to be 63°.

1783—medium heat for the year, about 56.

	Jan.	Feb.	Mar.	Apr.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.
1784—	54	55	57	57	67	70	73	73	71	60	54	51

the medium therefore is 62, notwithstanding the thermometer on June 15 was at 97, on July 16 at 99, on August 13, for two hours, at 106, and the day after at 103, on December 4. it was at 30°.

1785—the mean heat was 62 $\frac{1}{4}$, the thermometer never rose higher than 94, expressed by decimals, the mean monthly heat was

Jan.	Feb.	Mar.	Apr.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.
539	522	562	620	655	710	745	704	696	639	545	522

State

State of the Barometer, mean height at the sea 28 Polegadas, 2 Lines,
for elevated situations—1 Line equal to 73 Feet.

1783—28.2 $\frac{1}{2}$	4 Feb. 16 and 19 Dec.	27.5	2 Nov.
1784—28.7	21 April	27.5	27 Dec.
1785—28.6	9 January	27.6	17 Feb.

Variation of the Needle was observed about the latter end
of the year 1785 to be about 23°, or somewhat more.

———— 1789 ————— 23 $\frac{1}{2}$.

1777, was remarkably wet.

1779 and 1782, the quantity of rain only 20 Polegadas.

1783, it rain'd 240 times in 124 days—Measured by time,
it rain'd 572 hours, or 24 days.

1784, ——— 384 times, or 23 days.

1785, ——— 232 times, or 19 days.

1782, February 19, it snow'd.

1783, February 18, and March 12, it hail'd.

Observations for 1781.

	Days.	Pol.	L.
Fair weather	200	Quantity of rain	23 7
Cloudy -	88	Dec. 6. to Dec. 27.	9 $\frac{1}{2}$
Rain -	77	18 only -	18 Lines.

Therm. 11 July 99° }
10 Jan. 34° } mean height of the year 63°

Barom. 9 Dec. 27 5 }
29 ——— 28 8 } ————— 28 2

Number

Number of Marriages, Births, and Deaths registered at Lisbon in the Years 1788 and 1789.

	Anno 1788.	Anno 1789.
Marriages	1560.	1598.
Births	7041.	6561.
* Deaths	5154.	5386.

Of the Portuguese Jews.

The late Lord Tarawley appears to have entertained a singular opinion of the inhabitants of Portugal, when he asserted that they were composed of Jews and Sebastians. One class of these, he says, expect the coming of the Messiah; the other, King Sebastian. Which of these two parties have the stronger faith I leave the reader to conjecture; but I must observe, with his Lordship's permission, that there is a third party in Portugal, which includes almost every individual in it, who expect neither until the Millennium. There might, indeed, be still a few in the kingdom who are in expectation of the Messiah; but even these few are obliged to confess that he is already come.

Among the Jews of this country were formerly to be found men of great talents. The celebrated edition of the Bible, which was published at Ferrara in one thousand five hundred and fifty-three, was translated by a Portu-

* The Friars, Nuns, and their domestics, are not included in the list of deaths.

guese Jew ; it is rendered nearly word for word with the original Hebrew text into a sort of corrupt Spanish, then used in the Jewish synagogues. Such words in the translation as are not in the original are marked with asterisks. This work was reprinted in fine characters at Holland in one thousand six hundred and thirty ; but many of the words were altered, with a view to render them more intelligible, and several of the asterisks were omitted. The first edition is become very scarce.

In the reign of John the First they had their synagogues and Rabbins in Portugal ; and John the Second and Emanuel tolerated them at the commencement of their reigns. *Duarte Nonnez*, a Jew, who was banished from Portugal, his native country, in the sixteenth century, was preferred by the Catholic King to be a privy-counsellor on account of his great abilities, though all of that persuasion were formerly banished from Spain.

The following account of their expulsion from Portugal is chiefly extracted from Osorio, Bishop of Silva, whose relation is esteemed the most correct extant ; as he had the best information on the subject, and was an eminent and impartial historian, as well as a Christian philosopher.

Their Castilian Majesties, Ferdinand and Isabella, having conceived an aversion to this people, who were charged with many acts of impiety against the Christian religion,
banished

banished them from their dominions in the year one thousand four hundred and eighty-two. They dispersed into different places, but the greatest part fled to Portugal. John the Second gave them shelter, on condition that each should pay him eight Ducats, and quit the kingdom at a limited time, otherwise they should become slaves; he was bound to furnish vessels to transport them wherever they thought proper, and to give full liberty to all who had a mind to depart.

Whilst King John's state of health permitted him to discharge the affairs of the kingdom, he was careful in performing his promise; he gave orders to commission vessels to transport them wherever they desired, and commanded that none should molest them. His orders, however, were not attended to, for the captains and seamen treated them in the most cruel manner, keeping them cruising backwards and forwards on the ocean till all their provisions became exhausted, and were constrained to buy of the captains at so exorbitant a rate, that on landing they were stripped to the very shirts; nor did their wives and daughters escape the violence of these tyrants, but became victims to their lust.

The rest of the Jews who remained in Portugal, partly alarmed with the apprehensions of such barbarous usage, and partly hindered by want of money to procure necessities for the voyage, remained in the kingdom till the

time prescribed had elapsed, and thus forfeited their liberty. Whoever now wished to have a Jewish slave petitioned the King, who generally assigned them to such persons as he knew to be of a mild and merciful disposition, and disposed to lighten the chains of the miserable wretches. This happened a short time before the death of John; but it was the general opinion, especially of those who had been most conversant with the King, that, had he lived a little longer, he would have given them their freedom upon easy terms.

Such was the situation of the Jews when Emanuel began his reign. This Prince being sensible that necessity, not choice, caused them to continue in Portugal after the limited time, generously restored them to their liberty. Induced by a grateful sense of such extraordinary benevolence, they offered him a large sum of money, which he refused; being resolved to gain their affections by kind treatment, and by degrees to convert them to the Christian faith.

The peace, however, of the unhappy Jews was of short duration: the clamour raised against them throughout the nation induced the King to take the matter again into consideration. His council was divided in opinions, whether the Jews, who had been driven out of Spain, and taken up their residence in Portugal, should be banished from thence or allowed to remain. In the mean

time, the King and Queen of Castile sent letters to Emanuel, earnestly intreating that he would not suffer such a perverse people, so much under the displeasure of God and the odium of men, to remain in his dominions.

Emanuel looked upon this as a point of the utmost delicacy. Some of his counsellors were of opinion that they ought not to be exterminated, since the Pope himself had permitted them to dwell in his territories. Induced by his example, several states in Italy, and many Christian Princes in Germany, Hungary, and other parts of Europe, had also granted the same liberty, and allowed them to carry on trade and business of all sorts. Besides, (said they,) their banishment can never reclaim them; for wherever they go they will carry their perverse dispositions. A change of country will never effect a change of sentiment in their depraved minds. Should they pass into Africa, on being driven from hence, which is not improbable, all hopes of their conversion must be lost. Whilst they live among Christians, many of them will be influenced by friendship and example to embrace the Christian faith, as some have already done, which can never be expected when they come to be mixed with blind and superstitious Mahometans. Besides, it will be very detrimental to the public interest, if those people, some of whom possess considerable riches, carry their wealth to the Moors, and teach our enemies the arts they have learned in our nation.

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On the other hand, those of a different opinion affirmed, that the Jews, not without reason, had been banished from Spain, France, and many places in Germany, by Princes who set a less value upon the increase of their revenues than the interests of religion: they perceived the dangerous consequences of allowing such a people to remain in their dominions; that they were apt to impose on the simple and infect the illiterate with their pernicious doctrine; that it would be very imprudent to put the least confidence in men so inveterate against our holy religion, who were bound by no ties or obligations, but ready to sacrifice every thing to their interest, pry into the secrets of the state, and give intelligence to our enemies. It would likewise (said they) be more eligible to banish them immediately when they can only carry away the wealth they have scraped together in other countries, than to allow them to remain longer, and then to dismiss them, after they should have amassed considerable riches.

Emanuel was influenced by the latter opinion, and decreed, that all the Jews, and Moors likewise, who had refused to embrace the Christian faith, should quit his dominions; and fixed a day, after which all those who remained in Portugal were to lose their liberty.

When the day approached, they began to prepare for their departure. Emanuel was greatly afflicted to think that so many thousands of people should be driven into

banishment; and was desirous, at least, to convert their children. For this purpose he devised a scheme, which, in fact, was contrary to all justice and equity, though eventually attended with good consequences to the kingdom. He ordered all the children of the Jews, under fourteen years of age, to be forcibly taken from their parents, that they might be educated in the Christian faith; an order which, in the execution, was attended with the most affecting circumstances.

What a moving spectacle was this to behold! Children torn from the embraces of their screaming mothers; others dragged from the necks of their weeping fathers, and affectionate brothers and sisters, about to be separated for ever. The city of Lisbon was filled with cries and lamentations; even the spectators could not refrain from tears. Fathers and mothers, moved with indignation, were commonly seen to lay violent hands upon themselves, and precipitating, out of love and compassion, their infant children into wells and pits, to avoid the severity of this decree.

There was still another calamity that bore hard upon the unfortunate victims; such as were desirous of leaving the country had not the liberty of so doing. The King was so intent upon making converts of them, that he resolved, partly by rewards, partly by necessity, to invite or compel them to embrace the Christian faith. By agree-

ment he was to have provided them with shipping, and to allow them to depart unmolested; but this he put off from time to time, and obliged them to resort from all quarters to Lisbon, to be sent abroad, though at first he promised three different ports for their departure.

The time was so protracted by these delays, that the day fixed upon had elapsed, and all who remained forfeited their liberty. Thus harassed, they at length affected to become Christians; by which they were restored to their liberty, and recovered their children. The King gave them great encouragement, so that many of them lived contentedly in the Portuguese dominions. "Upon whose faith, (says Montaigne,) as also that of their posterity, even to this day, few Portuguese can rely, or believe them to be real converts, though time and custom are much more potent counsellors in such changes, than all other constraints."

Such were the methods used to bring about the conversion of the Jews; but surely it must be confessed to be unwarrantable. Will any one pretend to maintain, that it is consistent with the principles of common justice, or of religion, to force perverse and obstinate minds into a belief of things which, in reality, they reject and despise? Can any one pretend to hinder the freedom of the will, or fetter the understanding? It is impossible, and directly averse from the doctrine of Christ. He does not
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take pleasure in any thing that proceeds from force or constraint; he is pleased only with a voluntary sacrifice flowing from the heart. He does not command violence to be offered to the understanding of men, but to invite them by reason and gentleness to the contemplation of true religion. Besides, what is more presumptuous than for a mortal to take upon him to do what the Divine Spirit only can effect. It is He alone who is able to enlighten and purify the minds of men; and such as He finds not altogether perverse and repugnant to His holy influence, He removes from darkness to the light of Christianity.

That many of the Jews were not sincere in their conversion has been often evinced since the above period, by the numbers that have suffered persecution, or quitted the country to avoid the rigour of the inquisition. The greatest part of them have settled in England and Holland; and among the Jews who reside in these countries, those of Portugal are said to be the most respectable characters. I know one of them in this country who is much respected and esteemed by all who know him for his amiable qualities; he is kind and affectionate to his relations, and warmly attached to his friends, among whom are people of various sects, Jews and Gentiles. If many of the description of Mr. Rebello of Hackney have been banished from Portugal, the loss must be very great indeed.

And yet, notwithstanding the persecutions they have suffered, the love of that country is so rooted in their nature, that many of them have been known to import earth from Lisbon, and enjoined their surviving friends, as their last dying request, to deposite it along with their corpse. This is literally carrying the love of country into the grave. There is something in the air and soil of Portugal so congenial to the disposition of the Israelites, that when once accustomed to it, neither time, nor change, nor persecution, can alter their affections for it. Lusitania, in short, is their favourite land; their Salem; for which they mourn wherever fate compels them to stray, like their ancestors of old on the banks of the Euphrates, who hung their harps on willow branches, and sighed for their beloved Salem.

Father Lewis de Sousa.

It is to the pen of this Father that I am indebted for the history of the Royal Monastery of Batalha, of which I have given a translation in my account of that structure. Amongst the historians of Portugal, he holds the first rank in point of style and veracity. As the circumstance which induced him to seclude himself from the world and become a friar is rather singular, a short account of it may not be unacceptable to the reader.

In one thousand five hundred and seventy-eight, when Don Sebastian, King of Portugal, was defeated and slain in a pitched

pitched battle against Muly Moloch, Emperor of Morocco, many of the Nobility of Portugal who accompanied him shared the same fate, and others who fell into the enemy's hands were made captives.

Amongst the Gentlemen who accompanied King Sebastian in this unfortunate expedition, there was one whose name the biographer has omitted; it was included, however, in the return of the slain. When his wife who resided in Lisbon received the intelligence, she nevertheless entertained hopes that it might have been a mistake, and that Heaven would yet favour her with a sight of him.

Under this pleasing expectation she remained ten years, notwithstanding the repeated accounts she received from the agents employed to redeem the captives confirmed the relation of his death. Her friends, who were convinced of the truth of it, entreated her to relinquish the idea of ever seeing him, and to enter once more into the marriage state.

Soufa, at this time, moved in the first circles of fashion: his company was much sought for, as he was an excellent scholar, as well as an accomplished Gentleman, he paid his addresses to this Lady: her incredulity respecting her husband's death, at this time, began to give way, and she was prevailed on by her relations to give him her hand. Accordingly they were married, and lived together in the greatest

greatest harmony; but it was of short duration: a merchant from Africa arrived in Lisbon, sought out the Lady, and informed her, that he was charged with a commission from her husband who was in captivity, and relied upon her affections to expedite his release.

The unfortunate woman, quite overwhelmed with shame and surprise in this affecting dilemma, asked de Sousa's advice, who was also astonished at the news. As he was a prudent and conscientious man, he resolved to be guided in a matter of such delicacy by the purest dictates of honour.

In the first place, in order to ascertain the fact, he had recourse to an ingenious expedient; he conducted the messenger to a picture gallery in his house, told him that a portrait of the Gentleman whom he affirmed to have seen was in the collection, and requested him to point it out as a proof that there was no mistake in his declaration. The merchant endeavoured to excuse himself, saying, that a long state of servitude and cruel treatment had made such a change in the captive Gentleman, that he doubted if his most intimate friends could recognize him were he present; nevertheless, says he, some leading features induce me to think that this is his portrait, pointing to the identical one. Sousa, from this and other collateral circumstances, was now convinced of the truth of the whole, and applauded the merchant for his humanity.

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This affair affected Soufa very much; he deliberated with himself in what manner to act; at length he resolved, having no children to provide for, to retire from the world, and seclude himself in a monastery. The wife approved the resolution, and as a proof of her grief and affection, retired also into a nunnery near Lisbon. But previous to their seclusion, they used every means in their power, to rescue the unfortunate Gentleman from captivity.

Soufa now entered into the Dominican order, and lived in the convent of Bemfica near Lisbon. The Fathers of this order, desirous of completing the history of their foundation, thought this a favourable opportunity, and knowing Soufa to be a man of great talents, they requested him to undertake the task, and perfect what Cacegas, a friar of the same order, had begun. He accordingly set about it, and after many years labour, published it in the year one thousand six hundred and nineteen, under the name of Cacegas, and his own; thus, from his extreme modesty, dividing the honour of the work, the whole of which he could justly claim as his own; but posterity has done justice to his memory, and Cacegas's name is now remembered only through Soufa's works.

His facts are said to be accurate and well arranged; his deductions natural and solid; his style throughout is simple and nervous; and what adds greater honour to his memory, he was a man of exemplary piety and humanity.

In the year one thousand seven hundred and ninety, Father John de Souza, who we before mentioned (page 154 and 199) published a curious collection of papers, entitled *Documentos Arabicos*, which he translated into Portuguese, by permission of her Majesty, from the original Arabic manuscripts, deposited in the royal archives of Lisbon. They chiefly consist of copies of letters that passed between the Kings of Portugal and the tributary Princes of India in the sixteenth century. We shall attempt to render one of them into English from the Portuguese version, which is written in the true spirit of the adulatory style.

A Letter from the King of Melinda, to Emanuel King of Portugal.

“ With the most profound respect, exalted and honourable expressions, praises, salutations, and greetings from an humble and faithful servant, (who implores forgiveness from the majesty of God,) the Xequé Wagerage, to the presence of the most illustrious, happy, esteemed, sincere, praise-worthy, protecting, permanent, and invincible Monarch Emanuel, to whom appertain every kindness, favour, and honour. His name is celebrated by the people of every region; his beneficence is perpetual, and his fame everlasting. Lord of the ennobled court, of the kingdom of discoveries, and of the palace of treasures. His subjects are victorious, his castles formidable, his garrisons fortified, his batteries elevated, his walls decorated, his streets

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ornamented,

ornamented, his houses lofty, his palaces admirable, his people just, his clergy humble, his monks learned, his constitution established, his subjects enterprising, his gates defended, his heroes intrepid, his cavalry valiant; one of them would fight a hundred warriors. To his city are dispatched fleets deeply laden; his presence bows the head and bends the knee; he is the fountain of commerce in every city and kingdom. The equity of his administration enriches the poor, and shortens the days of his enemies: whoever seeks to find a blemish in him, will seek in vain for what the eye never saw, nor the ear ever heard; he is the source of goodness and honours, the dispenser of titles, the stem of nobility, the centre of the universe, the pillar of power, the munificent protector of the virtuous and meritorious, the King of regions, the crown of greatness, the diadem of liberality, whose forces have subdued Sindh, India, Persia, Arabia, Egypt, Syria, Yeman, and all the provinces of the universe. His voice brings the insolent to subjection, and his aspect humbles the proud; an example beyond emulation; his name is praised amongst men, because he raises up the poor. When he sits on his throne every eye is dazzled with his glory; his customs are agreeable, his authority nerves the arm of the warrior, his fame resounds from pole to pole, his presence is more beautiful than the full moon, his graces refresh like the dew of spring, his determinations are as fixed as fate, his name extends to every part of the earth, his beneficence distinguishes him at all times and in all countries: such

is King Emanuel; the great God perpetuate his reign, and preserve him from the envy and artifice of his enemies. Amen.

“ This is to give thee to understand, most dear and sincere friend, that the writer is in good health, and anxious to know the state of thine, and of all that belong to thee. May the Lord preserve thee, and all that is thine! He would have come in person to thy noble presence; but being occupied in rearing his sons, and providing them with servants and slaves, who, together with their father, is thy servant and slave; and never ceases to pray to God, by day and night, to crown thee with honour, riches, and glory. His person and property have been entirely devoted to thy service, from the first time he has seen thy subjects to the present hour, as they can inform thee. He implores thy protection and friendship, to the end that he may be honoured and esteemed by thy people. He begs thy permission to sail in his own ship once a year to Goa and Mosambique, to provide necessaries for thy use.

“ Having contemplated all that this world could hitherto boast of, he never could discover a monarch more powerful, nor an empire more happy than thine. It has pleased God to shower his blessings in abundance on thee, and it is to him alone those blessings must be ascribed.

“ In

“ In ancient days, be it known to thee, O King, there lived a generous man, named Halem, who was the very essence of liberality, and had riches adequate to his munificence; in all his life he was never known to refuse any request: it is related that a man who wanted to try the extent of his liberality, made a journey for that purpose to his house. Halem asked what brought him hither. I came, said he, to demand thy head. What claim hast thou to my head, replied Halem? Listen to me, quoth he; there lives a King in my neighbourhood, who gave me a thousand pieces of gold to permit him to wear his head. Halem immediately retired to his chamber, brought out a thousand pieces, and says to the man, as he extended his neck, Here, friend, take your choice, my head or the money: the man accepted the latter, and went away.

“ Thy servant now, O King! repeats a similar experiment; as thou art the most liberal Sovereign among the Kings of the earth, I figure to myself thy mighty power and resplendent qualities; and my friends, who have weighed thy grandeur with all others, agree that Alexander and Cæsar were even as dust in the balance compared to thee, because all the treasure of the globe is at thy disposal; thy generosity, therefore, however great, can never lessen thy wealth; remember then, O King! that, of all others, I am * the most deserving of thy favours.

* He speaks of himself promiscuously in the third and first persons singular.

“ Thy

“Thy servant, the Xequé Wagerage, implores thee to look with an eye of compassion and clemency on the inhabitants of Melinda, and if they be found worthy of so great a favour, it will raise them in the estimation of surrounding nations, and entitle them to their praise, respect, and protection; and as the Xequé of Melinda never yet visited Mosambique, he expects that thou wilt condescend that he should go thither; and if any person, whether Portuguese or Musselman, should presume to dictate to him, or resist his authority, he shall reply, that such is King Emanuel's pleasure, which is the manner he now commands and determines all matters in Melinda; because the authority of Monarchs is unlimited: he also desires, when the Xequé of Melinda is at Mosambique, that orders will be given to the Portuguese not to offend him, but consider him as the organ of the King, and invested with his power. He will take cognizance of those who have always co-operated to exalt thy name, interest, and reputation; of this testimony shall be given by thy servants Simon de Andrade, Francisco Pereira, Fernando de Freitas, Gaspar de Paiva, Antonio da Costa, and all the rest of the Christians, as well as Musselmen of Mozambique.

“In fine, be assured, O King! that myself, my sons, and my property, are devoted to thy service, and shall continue so to the last day of my life; therefore I
implore

implore thee to accede to my supplications. Peace be with thee!

“ Know, O interpreter of this letter! that the Xequé Wagerage warns thee to read this narrative to the King in a proper and becoming manner, without adding or diminishing ought; so that it may appear to all, that the Sovereign was delighted with its contents. He will pay thee thy customary fees; be careful, therefore, in doing justice to it, and God will reward thee. Twenty-eighth of Zulcade nine hundred and twenty-one of the Hegira; which corresponds to the thirtieth of September one thousand five hundred and fifteen.”

Note by De Souza.

The Xequé Wagerage was Lord of Melinda when Vasco da Gama concluded a treaty of alliance with him, in the year fifteen hundred; in consequence of which, that Prince sent an Ambassador with Vasco da Gama to Portugal, with a rich present to King Emanuel. This Ambassador returned to Melinda in the ship of Pedralves Cabral, and brought with him a letter and a present from King Emanuel to his friend the Xequé.

Vide Chron. part 1. 42. et seq.

Cintra.

Cintra.

The name of a mountainous country, about twenty miles West of Lisbon. That part of it which is called the Rock of Cintra is well known to all navigators, from its being situated at the Western extremity of Europe. In the writings of the ancient geographers, it is called the Promontory of the Moon; by others, *Olisiponese*; probably on account of its vicinage to Lisbon; but according to Strabo, it was formerly named *Hierna*.

Nature apparently threw up the mountain of Cintra as a formidable barrier to stay the waves of the Atlantic Ocean, and to mark the Western termination of her works in the European world. The height of the loftiest part of it above the level of the sea is computed at upwards of three thousand feet. Every morning its summit is enveloped in clouds, and in the evening, long after night has obscured the vallies, it retains some glimmering of daylight.

On its apex there is a monastery of the Order of Saint *Jeronimo*, whose Western front strikes every spectator with awe, as it appears hanging over an assemblage of lofty shattered rocks.

From the village of Cintra, which is situated at the foot of this mountain, on the Western side, I spent two hours in climbing up to the monastery. It was founded by King Emanuel at the beginning of the sixteenth century. The architecture is of a species of Gothic, not purely Norman nor Arabian, but a compound of both: the whole is built of a greyish stone of the granite kind, and the vaults of the church, chapter-house, and sacristy, are constructed of the same materials, and formed into divers compartments by ribs and cross springers; the chapter-house, particularly, exhibits a fine specimen of this kind of vaulting.

In the church is a curious *sacrarium* of alabaster, said to be the work of an Italian. Whoever was the artist, he appears to have possessed but slender abilities as a sculptor. One of the Friars placed a lighted candle in the inside of it, and closed the aperture; yet, from the transparency of the stone, it emitted light sufficient to read by.

Probably it was of this kind of stone that the Temple of *Fortuna Seia* was constructed, of which Montfaucon speaks in his *Diarium Italicum*.

“ Pliny informs us, that Nero built the Temple of *Fortuna Seia*, on the spot first dedicated to her by *Servius Tullius*, of a sort of stone found in Cappadocia, as transparent

parent as glafs. Hence it was called *Phengites*, from the Greek word *Phengos*; that is to fay, brightness.

“ I have met some who hold Pliny’s relation of this temple as fabulous ; but indeed there is nothing in it incredible ; for daily experience evinces the truth of as improbable matters. In the church of *Saint Minias*, at Florence, there are windows of alabaster, instead of glass ; a table of which fills each aperture, though fifteen feet high, and yet the church is sufficiently luminous. Were the alabaster column standing in the *Vatican* library cut into tables, it would be almost as transparent as glass.”

To return to the monastery. Here is an hospitium for the accommodation of pilgrims who visit this church to perform novenaries; that is to say, nine days devotion; and also for those who come to celebrate vigils.

The number of Friars who formerly inhabited the monastery amounted to thirty ; at present they are reduced to four. Were I one of the Order, I should wish to pass my days among them ; for I never saw a more charming situation for meditation, more sequestered from the concerns of life, or better adapted for disposing the mind to the contemplation of another life.

Hence I do not wonder at the relations handed down to us from past ages, of so many mighty things having been achieved

achieved on mountains; they are the fittest theatres, on many accounts, for performing great exploits.

Indeed it is almost impossible for an inhabitant of this place not to act and think different from those who dwell in a valley. The sounds and prospects peculiar to it are very favourable to reflection, particularly of a stormy day, when the murmurs of surges, and the howling of tempests, fill the mind with a sympathetic sadness. Wherever we turn our eyes, the mind is struck with the awful works of Nature: on one side is the distant ocean, whose evanid surface blends with the blue horizon; beneath, the deep valley strikes one with the appearance of an august cavern: the shattered state of the impending rocks on the declivity of the mountain, torn as it were asunder, and every where bursting from the soil, threaten at the least shock to tumble down and destroy the village.

About thirty years ago a foreign gentleman discovered a mine of loadstone in this mountain. What suggested the idea of it, were the herbs that grew immediately over it, which were of a pale colour, and more feeble than the adjacent plants of the same species. Having dug about six feet deep, he found a fine vein; but as the mountain is a mass of disjointed rocks and clay, he could not proceed farther, without propping as he excavated. Government, therefore, apprehending the produce would not defray the expence, ordered it to be shut up.

On the Western side of the mountain are seen the remains of some ancient walls, which are built partly on the rocks, and partly constructed over the cavities. Subterranean passages and fragments of ancient tombs are said to have been found here; but hitherto no account of them, nor of the other vestiges, have been given to the public. Whether they are Roman or Moorisque I could not learn; but most probably they appertain to the latter, or at least parts of them, as there are the remains of an ancient building, supposed to have been a mosque still extant. A small apartment to the rear of it is vaulted and ornamented with stars painted on an azure ground; and the walls still retain some vestiges of Arabic characters.

The finest piece of antiquity about the place is a quadrangular monument, supposed to have been a Moorisque bath; it is fifty feet long by seventeen broad. Annexed is an interior view of it; Plate XII. The walls are built of hewn stone, with three pilasters at each side, which are continued in arches, as bands to the vault, with which it is covered.

The water of this bath is four feet deep; and what is very remarkable, it neither increases or diminishes, Winter or Summer, though it has no apparent source; and notwithstanding it is never cleaned, yet it is always transparent, and the sides and bottom are free from weeds or sediment,

sediment, which, according to Vitruvius, are the surest signs of the salubrity of water.

There is a tradition among the common people, that treasures are hidden beneath the above ruins; and that under this bath are interred a Morisque King, with his treasures, in a tomb of brass, guarded by evil spirits. And not only the common people, but also those who, from their situation in life, ought to know better, give credit to these ridiculous tales.

The village of Cintra, and the different villas at the foot of the mountain, are supplied with water from its summit, by means of little conduits formed along its sides. How this water is collected on the mountain, has given rise to various conjectures: some imagine it to proceed from the distillations of the clouds, which, as we observed before, envelope it morning and evening; but it is evident that an hour of meridian sun, in Summer, will exhale more vapours in this country, than is imbibed by the highest mountain in the course of a night. Others conjecture that the latent moisture is drawn upwards by some magnetic properties of the mountain, in the nature of a siphon; but, strictly speaking, there is no water to be found here on the very summit. The convent, which is seated on the mountain, is supplied by a well, which I compute to be sixty or seventy feet deep; now this is the
highest

highest water to be found in this mountain; and the same depth below the surface of the earth is sufficient, generally, to ascertain water in plains: of course, the same cause by which water is impelled to ascend in the latter, will apply to the former. We may also add, that in mountains the interspaces of the rocks may be considered as so many tubes through which water ascends, as in the shafts of wells, owing to its volatile and porous nature; for it is computed to have forty times more space in it than matter: we find a similar effect produced by a cloth partly immersed, and partly hanging over the side of a vessel with water, which it draws out as effectually as a siphon.

At the foot of the above mountain, contiguous to the village of Cintra, is a palace, wherein the Royal family used formerly to reside during the Summer season, on account of the amenity of the place, and the salubrity of the air; for though it is but sixteen miles distant from Lisbon, yet I was assured by a Gentleman, who occasionally resided here for many years, and kept a register of the weather, that he found it, on an average, eight degrees colder in the month of July than the capital.

Notwithstanding this and many other advantages which Cintra possesses over any other part of Portugal, it is but little resorted to by the natives. The palace is entirely deserted, and has not, I believe, been much frequented since the death of Alfonso VI. who ended his miserable life in
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it after a close confinement of seven years. The floor of the apartment wherein he was immured, which is paved with tiles, is broken and worn in many parts, from his steps; for he was continually walking in it, or taking snuff, his chief amusements.

The principal crime laid to the charge of this unfortunate Prince was impotency; for this he lost his crown, his wife, and his liberty. He reigned five years, was imprisoned fourteen; eight of which he passed in the island of Tercera, and the remainder here. He died in one thousand six hundred and sixty-nine, in the forty-eighth year of his age; and in three months after died his wife, who married his brother Peter the Second.

This palace, apparently, has been raised by piece-meal, for it is very irregular throughout; the architecture is chiefly Arabian: the ornaments that accompany the windows represent interlaced branches of trees deprived of the leaves, and as though some of the shoots were lopped off. I have given a representation of one of them in the introduction to my description of the monastery of Batalha. Over the kitchen are raised two lofty cones for chimnies, which resemble the shafts of our glasshouses: the apartments are numerous; but the communication from the one to the other is not very convenient. The principal ornaments about it are fountains, which are constantly supplied from the mountains with excellent water: there are

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no gardens annexed to it on account of the precipice to the rear.

Alfonso the Fourth, at his accession to the throne, passed a month here together in hunting the wild beasts, which, in his time, roved in numbers about these mountains. The severe reproof he received from one of his subjects on that occasion deserves to be recorded.

Whilst the King was enjoying the pleasures of the chace with his favourites, the affairs of the state were consigned to men who studied their own interest more than that of the public. The Nobility, perceiving the abuses of the Ministers, and the Sovereign's inattention to the duties of his crown, held a council at Lisbon, to which they invited the Prince. He accordingly appeared; but, instead of attending to their deliberations, he proceeded to recite his adventures at Cintra, with all the levity of a young sportsman. When he had finished his narrative, one of the Noblemen stood up, and thus addressed the King:

“Sire,—Courts and camps were allotted for Kings, not woods and mountains. When business is sacrificed to amusement, the affairs even of private persons are in danger; but when pleasure engrosses the thoughts of a King, a whole nation must inevitably be consigned to ruin. Sire, we came here, not to hear the adventures of the
K K chace,

chace, which are intelligible only to grooms and falconers, but to consult the welfare of the people. Your Majesty will find sufficient employment in attending to their wants; and if you will remove the grievances with which they are oppressed, you will find them dutiful and obedient subjects, if not——here the King starting up in a rage interrupted him, saying, *if not*, what then?——If not, resumed the Nobleman in a firm tone, they will look for a better King.”

Alfonso hastened out of the room, and in the highest transport of passion expressed his resentment; but as passion always begins in folly and ends in sorrow, his rage soon abated, and he returned with a serene countenance to the assembly, whom he thus addressed:

“ I now perceive the truth of what you have just advanced. A King, who will not perform the duties of his throne, cannot have affectionate subjects. Remember, that from this day you have to do, not with Alfonso the sportsman, but with Alfonso the Fourth, King of Portugal.” His Majesty did not fail to adhere to his promise. He afterwards became one of the best Kings that ever reigned in Portugal.

The Marquis de Marialva has a mansion near this village, where the Royal family honoured him with a visit

on the month of August last. In the evening they were entertained with an excellent concert, consisting of upwards of forty performers, among whom were some eminent musicians. Her Majesty was dressed in black. His Royal Highness the Prince of Brazil sat on her right hand, and the two Princesses on her left: all were dressed in the plainest manner, such as every person must admire who has a just sense of true greatness. They were attended by several of the Nobility and Ministers of state.

The noble host begged her Majesty's permission to hear an officer of the guards play a solo upon a Jew's harp; which being granted, he entered the room fully equipped as on duty, and played a difficult piece in a masterly manner, insomuch as peculiarly to arrest the attention of the Royal visitants. Next appeared a beautiful girl, about nine years of age, dressed in all the tinsel of theatric pride: she sung an euloge to the Queen; and, at the same time, danced a kind of alemande. Her voice was clear and melodious, her action graceful and sentimental. She did not appear embarrassed in the least at the presence of the Sovereign, whose power, magnificence, and virtues, she was extolling to the skies.

A dance followed after this between a black girl, a native of Africa, and a dwarf belonging to the Marquis de Marialva: the African is named Don Rosa; she lives with

her Majesty, at whose feet she sat during the concert. I observed, at different times, that she spoke to the Queen, and rested her hand upon her lap: this instance of Royal condescension to one of that persecuted race, deserves to be recorded for the honour of human nature.

About nine o'clock, two of the most eminent performers on the violin played a duet: after which the Royal family withdrew to the gardens, where a grand exhibition of fire-works was prepared and played off, under the inspection of a Priest of Cintra.

When this was over, the Royal guests sat down to supper, in a superb saloon, decorated with green boughs, some bearing blossoms and others fruit. The table was laid out with all the elegance imaginable. There was also a table for the Nobility, Ministers, and Officers of the guards, and another for the Maids of Honour, in separate apartments. The princely style in which every thing was conducted, reflects great honour on the well known taste and hospitality of the noble Marquis, whose character rests upon a still more exalted basis, his attachment to his Sovereign and country, his moderation in all his actions.

About six miles South-west of the village of Cintra, are some vestiges of a structure, supposed to have been a temple dedicated to the sun and moon. *Nunez de Leão*,
who

who has published a short description of Portugal, says, there remains some fragments of it bearing the two following inscriptions:

SOLI . ET . LUNAE .
CÆTIUS . ACIDUS . PERENNIS .
LEG . AUG . PRO . PROVINCIAE .
LUSITANIÆ .

SOLI . ÆTERNO . LUNÆ . PRO . ÆTERNITATE .
IMPERII . ET . SALUTE . IMPER . CAI .
SEPTIMII . SEVERI . AUGUSTI . PII . ET . IMP .
CAOS . M . AURELII . ANTONINI . PII .
ET . JULIA . — AUG . — M . — CÆS .
ET . JULIÆ . AUG . MATRIS . CÆS . DRU .
SUS . VESTER . SICILIANUS . VIATOUS .
AUGUSTORUM . T . Q . JULIUS . SATURNI .
ET . ANTONINUS .

According to Florian de Campo, a continued chain of mountains extends from this place, under the Atlantic Ocean, to the Island of Madeira, which is distant one hundred and fifty leagues from thence. As it is easier to make assertions of this kind than to prove them, an author, who is fond of the marvellous, may advance them at pleasure, without apprehension of being refuted by ocular demonstration. Very few, however, who have ventured into the chaos of conjecture, have succeeded better than Huygens; his famous hypothesis gives us a sublime idea of the immensity of space, and of the ineffable works of the Omnipotent Being; besides, it is not improbable, as he observes,

that in the regions of infinity there may be stars whose light is not yet travelled down to us since their first creation.

But to return to our subject. Here is a rock called *Pedra da Alvidras*, whose height above the sea, which is at the foot of it, apparently is not less than two hundred feet; and though it is very steep, and the surface smooth, yet I am informed that the neighbouring labourers, without ropes or apparatus of any kind, descend to the bottom of it to fish, each carrying a rod and a basket, and clamber up the same route. They often perform this task for a small present, to amuse, or rather to terrify, those who visit the place. The least slip would be fatal to them, as they must inevitably be dashed to pieces against the sharp projecting rocks beneath. I have not heard, however, that any have fallen a sacrifice to their temerity.

What a striking instance is the above of the effects of education. A soldier would sooner undertake to face the mouth of a loaded cannon, than to follow such a daring example; yet these people, who are accustomed to it from their infancy, appear divested of fear on this occasion, though, perhaps, they dare not venture by night to a place reputed for the haunt of ghosts or goblins.

A fine valley, called Collares, extends between this and the village of Cintra. It may be called the Golden Vale of Portugal; for it is one of the richest and best cultivated spots

spots in the kingdom. The greater part of it is planted with fruit-trees, particularly orange; and though they are so close together, that their boughs intertwine, yet they bear vast quantities of delicious fruit.

The fruit and green markets of Lisbon are chiefly supplied from this luxuriant garden. Musk and water-melons grow in it in such abundance, that the inhabitants sell them during the season for less than a penny a piece.

Of the peculiarity of the soil about this district, Carcavella furnishes a striking instance; where there is a vineyard, of no considerable extent, that yields grapes different from those of any other part of the kingdom; its wine is well known all over Europe, but I believe its name is better known in general than its flavour; for it is not possible that so limited a spot can yield one half of the wine sold in London alone under the denomination of Carcavella, or Calcavella, as it is improperly called.

Cork Convent.

This Convent, or Hermitage, is partly burrowed between the rocks, which serve as vaults to the church, sacristy, and chapter-house, &c. and partly built over the surface. The subterraneous apartments are lighted by holes cut obliquely in the rocks, and lined internally with cork, to guard against the humidity. Hence it is called the Cork Convent. It is inhabited by about twenty hermits of the most rigid

rigid Order of Saint Francis. They are governed by a Prior, and live chiefly on fish, fruit, and bread: each has a separate cell, about the size of a grave, furnished with a mattress; yet one of their community who lately died, named Honorius, thinking the meanest of these cells too luxurious a habitation, retired to a circular pit at the rear of the Hermitage, not larger than Diogenes's tub, for it is but four feet diameter; and here, after a residence of sixteen years, he ended his peaceful days at a good old age. The floor of it is strewn with leaves, which served for his bed; and the rugged stone, which he used alternately as a pillow and seat, is still to be seen there. These instances of self-denial shew us into what a narrow compass all human wants might be reduced, and evince the truth of the poet's assertion:

Man wants but little here below;

Nor wants that little long.

Goldsmith.

A Portuguese nobleman, well known for his poetical taste, wrote a few lines extempore, describing the beauties of this enchanting country, during my residence there. I have thus attempted them in English:

Description of Cintra.

Cintra, whose mountains seek the skies,

Thy vallies deck'd in living green;

Thy flowrets rob'd in varying dyes,

With grottos form'd by Fancy's queen.

Refreshing

Refreshing rills that never fail,
When Phœbus shoots his brightest beams;
Whilst balmy odours load each gale,
And nodding fruits survey the streams.

Here Zephyr courts each opening flower,
And birds that charm, of every song;
Here echo dwells in mazy bower,
And love that lifts the whole night long.

Penha Verde,

Formerly the residence of Don John De Castro, is now inhabited by one of his descendants. Here that great man passed the short intervals that peace permitted his absence from the field or the ocean; alternately employed in study and cultivating his gardens. To evince his indifference for any emolument that might arise from these plantations, he caused them to be stripped of every fruit-tree, and had sterile ones planted in their place.

Penha Verde, for its extent, is the best situated for diversity and prospect of any villa in the kingdom; the country on every side presents a wild assemblage of striking scenes; mountains and vallies interspersed with rocks, wood, and water; little temples and grottos are constructed in divers parts of the gardens: the former is furnished with altars, which Don John used often visit to pray; a duty which

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he strictly observed, whether in peace or war; for he justly conceived that piety is not incompatible with true courage. To a man of his cast of mind, there cannot be a more appropriate residence: as the greater part of his life was spent among scenes of the most tumultuous nature, in Europe, Asia, or Africa, the wilds of Cintra served but to fan that spirit of enterprise which animated him till the last hour of his life.

The actions of this celebrated character have been recorded by different writers, particularly Jacinto Freyre de Andrade, who has published an account of his life; and they all allow that he deserves to be classed in the first rank of Christian heroes. A man who, by his precepts and example, contributed so much to the advancement of public and private virtue, and left to posterity the most illustrious instances of courage, probity, and patriotism, is entitled to a more honourable niche than I can bestow him among these trifling fragments. The sketch that I am about to offer of his memoirs is collected, partly from those esteemed the best Portuguese writers, and partly from the oral tradition of well-informed people.

Don

Don John de Castro.

Don John de Castro was born at Lisbon in the year one thousand five hundred, of an illustrious family. In his youth he appears to have made great progress in mathematics, under the celebrated Peter Nonnius, one of the ablest professors of that science of his time. Fired with the military fame of his countrymen, he was determined to share the laurels which they were then reaping at Tangiers, the seat of martial achievements; for this purpose he departed secretly from his parents at the age of eighteen, and soon after appeared at Africa in the front of battle. His valour and prudence did not pass unnoticed here, for he was knighted in the field by Don Edward de Menezes, the Governor of Tangiers.

After serving nine years in this place, he returned to his native country, where he was received by his Sovereign and fellow-citizens with every mark of distinction to which his services justly entitled him: conscious, however, that he had only done his duty, his mind was not to be diverted by the applause of the moment. He retired to the solitary rocks of Cintra, not to repose on his laurels, but to promote the farther welfare of his country, by the application of an active and capacious mind to the studies necessary to constitute a great commander.

As his health, which had been injured by wounds and fatigue, began to mend, he was impatient to put the plans he had devised in the closet into execution, which, in a short time, he partly accomplished in various engagements by sea under his command.

The tranquillity of affairs in Africa now afforded him an opportunity of displaying his talents in another quarter. He set out for India as a volunteer, and accompanied *Estevaon de Gama* in his expedition to the mouth of the Red Sea. The King sent out orders to the Governor of Goa, to pay him a thousand *crusados* annually as long as he remained in that country: but Don John refused this bounty, thinking it more honourable to live frugally on his own scanty fortune, than be ranked among the needy pensioners of the crown.

During the intervals of repose in this expedition was Don John employed in making charts, and taking observations of the bays and coasts along the Straits of Suez. He is said to have made many judicious observations on the Red Sea, and on the cause of the overflow of the Nile. These, together with other pieces written in the course of his voyages, he dedicated to the early companion of his studies, Don Lewis, brother to the King.

But there is one thing still more remarkable of him in that expedition, though, perhaps, not generally known.

At

At his return he is said to have brought to Portugal the first orange-tree ever seen in Europe, and from which originated all that valuable fruitage we possess at this day. The service he rendered mankind by this act alone entitles him to the gratitude of posterity; and he himself was not so dazzled with the love of military fame, as not to esteem this gift to his country as the greatest of all his actions.

And here it may be reasonably asked, why a person of his distinguished talents was not invested with some important command in Asia? But his biographer thus resolves the question: In his days, as at present, the Sovereign's favour was but too often obtained through the influence of favourites; and as Don John was not of an obsequious disposition, and too proud to derive any distinction from the minions of a court, it is not matter of surprise that he remained so long neglected.

The time, however, arrived when the King, waving all considerations of ministerial influence, resolved to reward one faithful servant, in Don John de Castro, who had never asked him a favour, nor ever denied his services in his country's cause. His Majesty sent for him shortly after his arrival from India, and appointed him Governor of all his territories in the East. He accordingly set out with the general wishes of the nation, to take
upon

upon him this important command, on the seventeenth of March one thousand five hundred and forty-five.

Having arrived at the seat of government, he found innumerable difficulties to surmount; an expensive war had exhausted the treasury, and the troops were sunk into effeminacy and dissipation. Don John, however, was not to be intimidated by such discouraging circumstances. He immediately set about reforming every department of the state, civil and military, and in a short time restored œconomy to the one, frugality and discipline to the other; he himself was the first to set the example in each, thereby enforcing his precepts by his practice.

But the most difficult part of the task was to reform the soldiers from their depraved habits; and in accomplishing this, he might be said to have cheated them into discipline; for the only means he employed was emulation, of all other means the most congenial to the pride of a soldier. For this purpose he introduced every manly exercise that could brace the sinews and banish effeminacy: military evolutions, feats of horsemanship, wrestling, racing, throwing the bar, &c. indeed it may be said that he revived the emulation of the Olympic games in the plains of Goa. The moments of repose were sparingly counted to every soldier, and out of these they were obliged to devote a certain time in scouring and brightening

ing their armour, which heretofore had been covered with rust. An army thus inured to every hardship, and the scorching rays of a vertical sun, were impatient to be led into the field of battle; their warlike appearance struck the enemy with terror, and victory in every conflict declared in their favour. What a strange appearance a legion of such brave sun-burnt fellows would make among the modern Portuguese, who estimate men by their indolence, by the fairness of their skin, and the delicacy of their fingers!

Of the several engagements in which our hero distinguished himself, we shall, for brevity's sake, notice but the one which contributed most to exalt his military reputation, and that was at the relief of Dio. The King of Cambaya, with all the forces of his kingdom, laid siege to this fortress, assisted by a numerous army from the Grand Sultan. During several months the gallant Don John Mascarenhas defended it with a handful of men against the enemy, who are said to have been upwards of fifty thousand in number, and had sixty pieces of brass cannon. The command of this army was given by the Sultan to Cogé Sofar, the ablest general in his dominions. Having drawn up his forces before the fortress of Dio, he addressed them to this effect:

“ Friends and companions, It is almost unnecessary for me to mention how you ought to despise that handful of Portu-

guesse before you ; they are scarcely five hundred in number, without possibility of receiving any reinforcement by land, and the winter cuts off their prospects of succour by sea. Our incessant attacks will constantly employ them on the walls, or in repairing the breaches of our cannons ; fatigue will overpower them, and they must necessarily yield ; for they will not have one soldier in reserve. Behold, my friends, to what a scene of glory I have brought you, to humble the pride of the insolent *Christians*, the sworn enemies of our Prophet, and to avenge the blood of your relations and friends, whose bones are interred beneath the ground you stand on. Hark ! methinks I hear them groaning with their wounds, and calling on us to purge the land of these impious barbarians, the murderers of the great Badur."

When he had finished his speech, he sent a message to the Governor of the fortress, threatening, if he did not accept of the terms offered in it, to put every man in the garrison to the sword. Mascarenhas returned for answer, " That the Portuguese were not accustomed to receive laws at the point of the bayonet, and that he would agree to none different from those which already existed relative to the garrison of Dio. If Cogé Sofar did not accept of these conditions, he must accept of worse, which should be written with the blood of his Janizaries."

Don

Don John de Castro, who at this time was at Goa, lost not a moment in preparing for the relief of the besieged; he equipped nine small vessels for that expedition, in which he told his soldiers none were to be admitted but his favourites. Then calling for his son Ferdinand, who was but a private soldier, he addressed him in the presence of the troops, in the following manner:

“ I send you with this relief to Dio, which is now besieged by an army of Turks; and I charge you to do your duty as a soldier, otherwise I shall no longer acknowledge you as a son. Let no consideration of family distinction betray you into error; for remember that all men by birth are equal, and that you are not entitled to the least pre-eminence over any of your companions, but in proportion as you excel them in acts of valour and virtue. Let no man, therefore, surpass you in obedience to the commands of your Captain, in zeal for your Sovereign, and love for your country. Go then, in the name of God, and purchase honour for yourself, and either return to me victorious, or not at all.”—In this collateral manner was Don John wont to animate his troops, and to curb the pride of the young Nobility.

The fleet having arrived at Dio, the Governor received a very friendly letter from Don John, wherein, among other things, he mentioned how much he envied the glorious post he filled, a post much more honourable than

that of Governor of India. I send you (said he) with this relief my son Ferdinand, who, I trust, will be surpassed by none in affection to your person, and obedience to your orders: if the boy should ever return to his native country, with what exultation will he relate, among the vanities of old age, the honour of having served as a soldier under the brave Don John Masceranhas.

As soon as the troops were landed, the Governor assembled his men in the parade, and addressed them thus: "Behold, my brethren, these Turks and Janizaries, who vainly attempt to recover the honour they have lost in the first siege against this fortress; but these are not more considerable than those who were vanquished, nor we less than the vanquishers. What! have those brave Portuguese who conquered them carried every fame into the grave, and left us none to transmit to posterity? No, my brethren, let us convince the world that we are not less brave than they. We have not sailed five thousand leagues to become slaves to infidels, and to tarnish the renown of our country. We want for nothing: our provision and ammunition will hold out until succour arrives; and though at this season the seas are difficult to encounter, yet have we a Don John de Castro, who, I pledge myself, will make his way through the waves, with his sword in his mouth, to come to our assistance. If any thing could inspire men with true courage, it is the glorious cause in which we are engaged; the honour and interest of our
King

King and country, our property, our lives, and what is still more dear to us, our holy religion. Let every sinew then be exerted against that hord of barbarians that would rob us of all these invaluable considerations, and we cannot fail to be victorious if we are unanimous; for though our number is but small, our power is great, for the God of victories affists us."

By this and other well timed discourses, Don John Masceranhas so animated his men, that he performed prodigies of valour during the eight months that he sustained this desperate siege. At length Don John de Castro arrived, and brought with him all the Portuguese forces he could collect in Asia. The troops of the garrison now amounted to about four thousand, including seamen and auxiliaries; with these he resolved immediately to terminate the siege.

On the evening previous to his making the attack, he distributed his army into four columns, giving the command of one to Don John Masceranhas, another to his eldest son, Don Alvares de Castro, a tried veteran; Don Manuel de Lima led the third, and the fourth he reserved for himself. Next morning, at break of day, he ordered a public mass to be celebrated in the midst of the parade, at which he himself, and the greatest part of the garrison, received the sacrament. This solemn service being over, he addressed the men in an animated speech: and to convince

them that there was no alternative but death if they did not conquer, he commanded the gates of the fortress to be taken down and burnt. After this every man resumed his post: the signal being given, they sallied out, sword in hand, and completely routed the enemy. Five thousand Moors are said to have perished in this day's engagement, together with Ramaçaon their General, and several other Moors of distinction. Cogé Sofar, the father of Ramaçaon, had been killed some time before, as was also Juxarcaon. Another General of the same name was taken prisoner, together with six hundred men. Forty pieces of cannon, and several stands of colours, also fell into the hands of the victors, besides a considerable treasure found by the soldiers in the town contiguous to the fortress which was delivered up to plunder.

We should not forget to mention a circumstance, which, in a great degree, contributed to forward the above victory. During the engagement, Father Casal, the chaplain of the garrison, carried a crucifix on the point of a spear, with which he appeared wherever the combat was most obstinate, animating the men. It happened that the column under Alvares de Castro was overpowered, and thrown into disorder, and all his entreaty to rally them was in vain. The Priest, however, effected what the General could not; he shewed them the crucifix which a weapon had struck and thrown into a reclined posture, exclaiming, at the same time, *sacrilege, sacrilege. Oh! soldiers of Christ, re-*

venge the sacrilege! on which the scattered soldiers, animated with an enthusiastic rage, advanced to the charge, and determined the battle.

In consequence of this important victory, the Portuguese possessions in India were secured for the present; but Don John, who never left any thing to chance which he could effect by foresight, resolved to follow up the advantage he had recently obtained without losing a moment. In the first place, he set about rebuilding, upon a new construction, the garrison of Dio, as the old one had been nearly demolished by the enemies cannon; but this object was not to be accomplished without money, and the treasury was quite exhausted; as to himself, he had nothing besides his sword and helmet. Having in vain tried several expedients to raise supplies, he at length thought of one, which may appear rather singular at the present day: he resolved to deposite the bones of his beloved son, Don Ferdinand, who had fallen in the siege, for the sum he required. Accordingly he ordered the grave to be opened and the body raised: he embraced it tenderly, saying, whilst the tears gushed from his eyes, my son, thou art dear to me even in death; but my duty commands me to stifle the feelings of nature, when my country's safety is at stake. As the corpse scarce exhibited any marks of excarnation, his officers prevailed on him to permit it to be re-interred; and in lieu of it, he sent a lock of his own mustaches to the inhabitants of Goa, as a security
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for the sum of twenty thousand pardaos. They immediately advanced more than he required, as a free gift, and returned the honourable pledge by a special messenger, who was also charged with a letter highly expressive of the deep sense they entertained of his patriotism.

Some idea of this great man's character may be conceived from these faint sketches: to enumerate all the meritorious acts of his life, would exceed the limits we prescribe to this work; we shall therefore pass them over, and hasten to a scene that crowned his glorious career.

The account of his victory having reached the King his master, he appointed a day of solemn thanksgiving. The Pope and several Princes congratulated him on the occasion, and every one in the kingdom received the news with demonstrations of joy except the Queen; she too had no objection to the victory, but envied the honour of the victor, because he was received in triumph at his happy return to Goa. This gave her Majesty such umbrage, that she observed, *Don John de Castro conquers like a Christian, but triumphs like a Heathen.*

In his letters to his Majesty he solicited leave to return home, entreating, at the same time, if he approved his services, that he would grant him two acres of ground, or rather rocks, which border on his little villa at Cintra. The latter the King granted, but refused the former; assuring

assuring him of the high estimation in which he held his services, and requesting him to continue his command three years longer. Hitherto Don John had only the title of Governor of India, but now the King salutes him, *Vice King and Friend*. He lived, however, but a short time to give lustre to these honours. He was attacked by a violent sickness, and expired in a few days in the arms of his confessor, in the forty-eighth year of his age, and third of his administration in India.

A short time before his dissolution, he assembled in his chamber the Magistrates of Goa, and the different Officers of State, to whom he delivered up the government. After which he addressed them in the following speech :

“ I am almost ashamed to tell you, Gentlemen, that the Viceroy of India, expiring with wounds and fatigues on this bed of sickness, is in want of the necessaries which even a private soldier finds in an hospital. You are sensible, that as long as there was an enemy to subdue, I have not been sparing of toil or fatigue in every thing which tend to the glory of our King and country ; and now, that we have subdued our foes, and established an honourable peace with all the powers of the East, a worn out soldier, who has contributed so often to your victories, has some claim to your regard. It is probable, that in a short time I shall be no more ; and short as I am likely to exist, I have not wherewithal to support or nourish me ;

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for I have laid out to the last shilling in relieving the wants of my brother soldiers, and have left nothing to relieve my own; nay, not so much as would buy a fowl for my dinner. I request, therefore, that you will provide a person of your own to provide a frugal maintenance for me out of the King's revenue. I also request, that you will order me a change of bed-linen, as I have not a second quilt to my bed." Then raising himself up, with the assistance of his confessor, the venerable Xavier, he laid his hand on the Gospel, and solemnly swore on it to the truth of what he had just advanced; and desired the Secretary of Goa to take minutes of it, and enter it on the journals of the Council of State, in order that, if the fact was not found as he had stated, his memory and his posterity might be branded with infamy. We shall only observe, that time evinced the truth of every word he uttered in his last moments; for all the money found in his cabinet did not exceed a *vintem*; that is, less than three half-pence.

A few days before he expired, he ordered that his body should be interred in the Franciscan church at Goa, and translated from thence by the first opportunity to the chapel belonging to his villa at Cintra. In all his actions he never lost sight of this charming retreat, wherein he hoped one day to pass the evening of life in study and meditation, as appears by the letter he wrote after the siege of Dio, to the Infante Don Luis, requesting he would
intercede

intercede with the King for his recal. The Infante, in his affectionate reply, uses this expression: "After your performance of the Royal will, I trust you will cover the tops of the rocks of Cintra with chapels and trophies of your victories, and long enjoy them in profound repose." His remains are now reposed in the Dominican convent at Bemfica near Lisbon, where his grandson erected a monument to his memory, with the following inscription:

D. JOANNES DE CASTRO
 XX. PRO RELIGIONE IN UTRAQUE
 MAURITANIA STIPENDIIS FACTIS:
 NAVATA STRENUAE OPERA THUNETANO
 BELLO:
 MARI RUBRO FELICIBUS ARMIS PENETRATO:
 DEBELLATIS INTER EUPHRATEM ET INDUM
 NATIONIBUS.
 GEDROSICO REGE, PERSIS, TURCIS
 UNO PRÆLIO FUSIS:
 SERVATO DIO, IMO REIPUB. REDDITO:
 DORMIT IN MAGNUM DIEM:
 NON SIBI, SED DEO TRIUMPHATOR:
 PUBLICIS LACRYMIS COMPOSITUS,
 PUBLICO SUMPTU PRÆ PAUPERTATE
 FUNERATUS.
 OBIT OCT. ID. JUN. ANNO M.D.XLVIII.
 ÆTATIS XLVIII.

Sanskreet Inscription.

This inscriptional stone is one of the trophies Don John de Castro obtained in India: it is to be seen in his garden at Cintra. His Excellency Chevalier de Soufa, the present Envoy at the court of Sweden, informs me, that "it was brought, with other antiquities, from India by the Duke de Bragança, and delivered by him to the heir of Don John de Castro." Lafiteau mentions it from Diogo de Couto.

In the same garden is another inscriptional stone, the characters of which are almost entirely defaced by the weather. The upper part of it exhibits the emblems of the Sun and Moon; and the representation of a man struggling with a rampant beast is sculptured in bas relief on the foot of it. There is also a decapitated centaur of tolerable workmanship standing on a pedestal near these inscriptional stones, which are all the Asiatic antiquities that remain here at present.

Several travellers, who have visited Portugal from time to time, are said to have copied some of the characters of this Sanskreet Inscription, or taken impressions of a few of them on plaster of Paris or wax. And the late Reverend Mr. Allen, formerly Chaplain to the British factory at Lisbon, copied the two extreme lines and middle one.

This, I am informed, was the greatest progress made in transcribing it since it arrived in Portugal, (which appears to be about the year one thousand five hundred and sixty-six,) until I made the copy hereunto annexed, in one thousand seven hundred and eighty-nine. *Vide* Plate XIII.

To the antiquary, a short account of the manner in which it has been copied may not be unacceptable; the process was very simple. In the first place, I prepared as many strips of paper as there are lines in the whole; to wit, sixty-six; on each of which were drawn two parallel lines, leaving a space between, equal to the height of the letters. These strips being placed, one after the other, immediately under the lines, and fastened with wax at each end; the letters then were drawn on them with a black lead pencil, exactly under the corresponding ones of the prototype. There are many other ways, I am aware, of copying inscriptions of this kind, some of which are very expeditious; but the necessary apparatus for that purpose I had not at hand; and I doubt, on the whole, if there be any process less subject to error than the above.

The characters are all sunk, beautifully cut, and in excellent preservation; each is two-fifths of an inch in height; the space between each line is one-fourth of an inch. In the copy subjoined are preserved the proportions of the original, both in the detail and general distribution.

The defects observed in the stone are not, for the most part, owing to the natural decays of time, but to accidents it received, perhaps, in the carriage; for it is very hard, being of the basaltic species, and of a blackish hue. Some imagine that the face of it was formerly gilt, and I have noticed in one or two places some traces that appeared to justify the conjecture.

Hitherto the language in which it is written has been considered as Hindoo, and the meaning remained an enigma, though some attempts to ascertain it has been made by the three lines before mentioned, that were copied by the Reverend Mr. Allen. Some account of these is said to have been published by a Professor of Oriental languages in Germany. The information, however, I have received on this head is too imperfect to lay before the public. I shall therefore take no further notice of it, since it is manifest that very little or nothing to the purpose could possibly be deduced from so small and disjointed a portion of the whole. I am happy, at length, to be enabled to lay before the public the purport of this curious inscription, which has eluded the researches, not only of the Portuguese, but of all the literati of Europe for upwards of two hundred years past. And for this I am indebted to the pen of the learned and ingenious Mr. Wilkins, whose extensive knowledge of Oriental literature is a lasting honour to his country. I should not omit this opportunity

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of

of acknowledging my obligations to him for the polite manner in which he undertook this troublesome task; induced by no other motive than that of gratifying public curiosity.

Of the difficulty of making a complete translation, the dilapidations represented in the copy are not the only impediments. Some mistakes, perhaps, might have occurred on my part in transcribing it, that renders the interpretation of the remainder not very easy. Mr. Wilkins has judiciously pointed out the probability of such mistakes; as may be inferred from his letter; of which we present a copy.

S I R,

Hawkhurst, Kent, July 20th, 1793.

I have bestowed no little labour to decipher the inscription; and how much of it has been in vain, you may judge from a perusal of the few sheets of memorandums which accompany this; and which, though sufficient to determine the question concerning the intention of it, will not be so acceptable as a complete translation; to which there were many insuperable obstructions, besides those which are obvious: some of which I will take the liberty to mention. The characters *Ng. Hm. Hs. Am. At. & Av.* are perpetually in the place of one another, as are also *U. V. Sh & Sz; Av. Ab; Tch & Tr; Ed & Eh* &c. This cannot but occasion very great confusion. I find also the single dot ° and the double ditto.

ditto ० very often omitted ; both of which are of great importance in *Sanskreet*.

To the memorandums I have annexed my rough Notes respecting the measure of each verse.

The proper name for the Inscription is *Sāsana*, which signifies an *Ordinance*. It is the term given to it in the instrument itself.

I remain,

S I R,

Your most obedient humble Servant,

C. WILKINS.

To James Murphy, Esq. London.

MEMORANDUMS

MEMORANDUMS of an INSCRIPTION in the Sanskreet Language and Déva-Nagaree Character. Translated by Charles Wilkins, Esq.

Reverence to the God SEEVA.

Verse 1. The meaning very obscure.

2. Very enigmatical.—A certain Prince dispenses blessings day and night.

3. Eulogy of the person whose name appears in the next verse. States, that he enjoyed riches and happiness through the blessing of the God *Seeva*, who is here called *Kapardee*; that his good fortune was pleasing to the God with the single tusk, the good of the three regions of the world, the offspring of the enemy of the incorporeal divinity by whom he was conducted. (*Ganéśa*, the God of Prudence and Policy, the son of *Seeva*, (Time,) the enemy of the God of Love.)

4. Part of this verse unintelligible.—A person of the name of *Veefwa Malla* is represented as the jewel of the diadem of Kings, and as a victorious King, giving lustre to the race of Oolookya. His administration flowed in a hundred endless streams from the prime essence of the reservoir of self-restraint.

5. Part illegible. Still relates to *Veefwa Malla*, and something about pulling up the root of the tree of plenty, not by the thunderbolt, but by means of a certain person of the household of the military order, whose name was *Rajā-nārāyana*.

6. The Lord *Védya Nātba*, who adorns the whole earth, and whose mightiness shews compassion for the pains and troubles with which she is surrounded, placed in him a portion of his own spirit.—Second hemistich unintelligible.

Verse

Verse 7. He had a wife, whose title was *Nāgalla Devee*, with a form like the Goddess Sree, by whom the Raja had children, who were the confusion of his enemies.

8. The meaning of this verse rather obscure. *Bhooja Pratāpa*, the younger brother of *Pratāpa-Malla*, got possession of the government by force.

9. In the first hemistich *Veeswa Malla* places the son of *Pratāpa Malla* in his stead.—The second part of this verse is imperfect.—Contains something about *Veeswa Malla's* partaking of holy food, with the immortal water which bears the name of his wife.

10. A very obscure verse, and, in some places, imperfect. *Arjoona*, who is described a youth of extraordinary abilities, is called *Arjoona Deva*.

11. In his hand he bore the mark of a wheel, and was a protector of his people. A difficult verse.

12. His offspring, *Sāranga Déva*, defeats the chiefs of *Goojara*, who are represented as overcome with the pride of wealth.

13. He is described as having been victorious in a battle between the *Yadava* and *Mālava* chiefs, and is compared to the eagle of *Veesbnoo* (which, in the fable of the elephant and tortoise struggling for superiority, came down and carried them both away).

14. His son *Nakoollee*, like a divinity, comes from above to shew favour to the human race:

15. And to shew favour to the race of *Oolookya*, who, for a long time, had lain under a father's curse.

16. Four inspired persons, whose names were *Kooseeka*, *Gārggya*, *Karoosha*, and *Matréya*, descend upon the earth, for the purpose of performing certain ceremonies called *Pāsoo-pata-vrata*, and that they were his attendants.

17. The meaning rather obscure.—Being rendered humble by some holy man, he was an ornament to the world which is watered by four seas.—Some syllables wanting in the first foot.

Verse

Verse 18. This verse is also defective and obscure.—From a certain family, stated to have been favoured by those four holy men, proceeded the race of *Gārggēya*, a generation of boundless minds.

19. The first hemistich states, that a person of the name of *Kārteeka-rāsee* was the deliverer of the family of *Gārggēya*, and chief of the place. The second hemistich is imperfect.

20. Imperfect and very unintelligible. *Vālmeekeerāsee* seems to be here mentioned as the successor of *Kārteeka-rāsee*.

21. The Prince is herein likened to the God *Treepoorāntaka*, and certain great men to other immortals; and it is stated that this is recorded upon a stone.

22. *Treepoorāntaka* is represented as the *disciple*, or (rather perhaps) the successor of *Vālmeekeerāsee*.—The greatest part of this verse is very obscure.

23. Unintelligible.

24. Defective.—Relates to the performance of a pilgrimage.

25. Ditto. ditto ditto

26. Ditto. ditto ditto

27. Ditto. ditto ditto

28. Ditto. ditto ditto

29. Ditto. ditto ditto

30. He meditates on the goodness of the God *Rāma*, and visits *Lankā*, and the dike or bridge supposed to have been constructed during the wars of *Rāma* and *Rāvana*, between the island of Ceylon and the continent.

31. Very intricate.—Visits some other holy place.

32. Visits the river *Saraswatee* and *Prayāga*.

33. Visits the city of the God who bears a crescent, which he adorns. (Banaris.)

34. The illustrious *Ganda Vreehaspattee*, having designed it by means of a *Brāhman*, built a magnificent place:

35. Judging, that through the means of the purity of his actions, he should achieve the greatest degree of renown, he here rejoiced. Rather obscure.

- Verse 36. Very imperfect and obscure. It states, that the illustrious *Treepoorāntaka* is also the reflection of the jewel of the diadem of the race of heaven, &c. &c.
37. Obscure.—He bestowed splendid gifts upon some distressed person.
38. Very intricate.—States that *Ramā*, which means either his wife or his fortune, was the ornament of the world.
39. Very enigmatical. From whose splendid virtues the great men, who delight to sport in the atoms which float in the beams of light issuing from the beauty of the leaf of the sleepy *Ketakee* of the diadem of the Goddess *Saraswatee*, went to adorn the females of the eight points.
40. By which wise man (meaning *Treepoorāntaka*) were founded five temples for burnt-offerings, called *Āyatanas*, to the North of the *Mandapa* (Sara) of the *Āyatana* of *Sōméswara*, near the old bell-house of *Sree Bhājee*, and under the protection of the five glories of *Sree Kanta*.
41. The man to whom belongs the excessive magnificence of great minds, who for the happiness of the mother Lady of *Mālbana* *, placed there the Lord of *Mālbana*.
42. The wise man, whose actions are those of the first age, who there constructed an *Āyatana* for the husband of *Oomā*, by name *Gandavreehaspatee*.
43. Who, being the renown of great men, for the happiness of *Oomā* the wife of *Vreehaspatee*, set up the husband of *Oomā*.
44. Here the husband of *Ramā*, called the Lord *Treepoorantaka Raméswara*, even by his own name, by the favourite name of the protector of the beautiful *Treepoorantēekā*.
45. Who, being one whose mind was fixed on him on whose diadem is a crescent, placed in the midst of the five *Āyatanas*, the Goddess *Saraswatee*, the God who conducteth to the accomplishment of our wishes, (*Ganésa*), and (some others whose names are not easily to be made out.)

* Perhaps the name of the place.

Verse 46. Seems very incorrect. Who constructed a pillar without the North gate of the place.

47. A person of the name of Jagannātha Kōlanee appointed to clean the Gods every day.

48.

49.

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All these verses relate to a variety of duties to be performed in the temples, to the offerings ordained to be made, and to the digging of reservoirs for oblations, &c. &c.

70. He gave an *Āyatana* for the use of the *Chātoorjatakāpūta*, because a gate had been broken, and had tumbled down.

71. He founded this holy place, and set up this *Sāfana* (ordinance) with his own well-earned wealth.

72. He built the pleasant house of *Srēē* in the midst of the *Āyatana*, and set up a table of his own divine genealogy, for the glory of the illustrious *Ganda-ranaka-vrehaspatee*, and *Sāranga Bhoopatee*.

Verse 73. A long laboured verse of four feet of fourteen syllables each, totally unintelligible.

74. Ditto ditto.

75. Ditto ditto.

76. Ditto ditto.

77. In the year of the Æra of *Srēē Veeekrama* 1343, 5th of the bright half of the Moon in the month of Māgha *. The great feast of the solemnities of the *Leenga* (Priapus) in the assembly.

Memorandum of the kinds of Verse the Sāsana is composed in.

Verse 1. A long verse of four feet, called Ārya.

2. Four feet of fourteen syllables each, called Vāsanta-teelakam, in this form:

— — — — —

3. } Same measure as
4. }
5. }

6. Four feet of nineteen syllables each, called Sardoolavee-kreereeta, in this form: — — — — —
— — — — —

7. Four feet of eleven syllables each, in this form: — — — — —. It is called *Eendravajra*.

8. Ditto ditto.

9. Ditto ditto, but incorrect.

10. Same as second;—one syllable wanting (⚡) in the first foot.

11. Ditto ditto.

12. Ditto ditto.

13. Is a curious species of verse, called Ārya; to compose which, it is necessary that the quantity of the first and third feet be equal to twelve short syllables, the second

* December, A. D. 1286.

foot equal to eighteen shorts, and the fourth to fifteen.

14. Four feet of nineteen syllables.—Seems very incorrect.
15. Four feet of twelve syllables, called *Venastabeela*:

c — c — — c c — c — c —

16. Same as thirteenth.
17. A species of verse of all others the most common, called *Onooshtoope* ; four feet each of eight syllables. The rule for constructing it is that the fifth syllable in each foot be short, the seventh short in the second and fourth feet, and the sixth long in each foot.
18. Ditto.
19. Four feet of eleven syllables each, the same as seventh. Imperfect.
20. Same as second.
21. Ditto.
22. Same as seventh.
23. Same as second.
24. Uncertain. Many syllables wanting.
25. Same as seventh. Greatest part of the second and third feet wanting.
26. Ditto. Five syllables wanting in third foot, and three in the fourth.
27. A verse of eleven syllables, where the third, sixth, seventh, and ninth syllables are short. Seven syllables deficient in fourth foot.
28. A verse of fourteen syllables to the foot. Seven syllables wanting in the fourth foot.
29. A verse of eleven syllables. Four syllables wanting in last foot.

30. Ditto, in this form: $\cup - \cup - - \cup \cup - \cup - -$

— — — — —
— — — — —
— — — — —

Verse

- ## Verse

66. of 11 ditto. Same as 7th.

67. of 8 ditto.

68. of 12 ditto. Called *Eendravanfa*. In this form:

69. of 11 ditto. In this form :

70. of 8 syllables.

71. of 14 ditto. Same as 2d.

72. of 14 ditto. ditto.

73. of 14 ditto. ditto.

74. of 14 ditto. ditto.

75. of 14 ditto. ditto.

76. Uncertain, being imperfect.

Conclusion in Prose.

N. B. The verses do not begin with the lines; but their endings may be known by the numbers.

Mafra.

The name of a magnificent edifice, consisting of a church, royal palace, and monastery, is situated in a bleak solitary country, about nineteen miles West of Lisbon, was founded by John the Fifth, in one thousand seven hundred and seventeen.

From the nature and magnitude of this edifice, it may be considered as the Escorial of Portugal; which structure

the Royal founder intended to emulate; it occupies more ground; and the treasures he lavished on it, if properly applied, would raise a pile much superior to the Escorial in point of architecture; but unfortunately the designer of it had neither a mind to conceive, or a hand to execute, a design for a glebe-house, much less a basilick and Royal palace.

The name of this mechanic was Frederic Ludovici; he was a native of Germany, and a goldsmith by profession. Having amassed a considerable fortune in executing the gold and silver utensils of the patriarchal church, he was appointed, under the specious title of Architect, to design and execute this fabric, through the interest of one of his Majesty's ministers, with whom his money had greater weight than his talents.

The plan of this edifice forms a quadrangle, measuring from East to West seven hundred and sixty feet, and from North to South six hundred and seventy feet. In the centre of the West front is a sort of an Ionic hexastyle portico, which leads to the church; at each side is a pavilion, one for the accommodation of the Royal Family, the other for the Patriarch and mitred canons. At the rear of the building is a monastery with three hundred cells. It has also a college, instituted in one thousand seven hundred and seventy-two, by Joseph the First. Don Joaquim de Assumpção, the professor of mathematics,

thematics, very obligingly shewed us the repository of mathematical instruments. The library is three hundred and eighty-one palmos long, by forty-three broad, and supposed to contain between forty and fifty thousand volumes.

In the dado of the high altar are two large tables of black marble, so highly polished, that John the Fifth used them as looking-glasses before they were sent hither. Among the ornaments of the edifice are fifty-eight statues of Carrara marble; some of which are very well executed. We may form some idea of the magnitude of the whole by the number of apartments it contains, which amount to eight hundred and sixty-six. The doors and windows amount to five thousand two hundred.

The entire of this vast pile is vaulted and covered over with flags, forming a platform, whereby we may walk over the summit of the edifice. Here I observed several large blocks of stones that were shivered by lightning. Conductors are erected in the different parts wherein the injuries happened, but no where else. The gardens, which are at the rear, are very extensive, and well-stored with a variety of exotics, which the founder imported at a great expence from his possessions in Asia, Africa, or America. For a more particular account of this structure, we refer the reader to Father John do Prado's description of it,

published at Lisbon in the year one thousand seven hundred and fifty-one.

Having been informed by his Grace the Bishop of Beja, that several vestiges of Roman antiquities had been lately discovered in his diocese near the city of Beja, I resolved to make a journey thither, and to visit the city of Evora, which is said to have some valuable ancient monuments.

On the ninth of October one thousand seven hundred and ninety, I set out from Lisbon, and arrived in the evening at Alde Galega, a small village on the East side of the Tagus. Next day, about two o'clock, I reached

Setuval,

A city famous for its salt manufactories. Its harbour is said to be the best in Portugal, except that of Lisbon; it is even better sheltered than the latter, and less difficult of approach, but not so extensive. The population of the city is supposed to amount to ten thousand.

Notwithstanding the trade of this place, and the constant intercourse between it and Lisbon, yet there is not a perch of a road to be seen the whole way, which is about six leagues; nor can any find their way in the journey, except those who are in the constant habit of travelling there; every other person must take a guide,

or, what will answer the same purpose, one of the mules which is trained to the route.

There is said to be several valuable pictures, by Henry Corneille Vroom, the celebrated Dutch marine-painter, at a church in the vicinity of this city. This painter having embarked at Holland, with an intent to go to Spain, was cast away in a gale of wind on the coast of Portugal, where his ship was dashed to pieces. Among the fragments of the wreck that were cast ashore were found some pictures, which were carried to a neighbouring convent. Shortly after, Vroom and a few of his distressed companions were wafted on the rocks, and conducted to the same convent. The Friars, who greatly admired the pictures, were rejoiced to see the painter of them: they hospitably entertained him and his fellow-sufferers, furnished them with money and clothes, and sent them to Lisbon. In gratitude for their humanity, Vroom returned to Setuval, and painted several pictures for the Friars.

At Setuval I embarked in a passage-boat, and sailed up the river Cadaon. On the banks of this river is manufactured all the salt exported from Setuval: when prepared, it is piled up in heaps in the form of hay-ricks, and covered with straw or rushes, to exclude the rain. The quantity of it produced here, though very great, is but trivial in comparison to what it is capable of yielding. The river Cadaon is so extensive, and well adapted for

that trade, that one would suppose it competent to supply all Europe with salt; and it is allowed to be superior in quality to any manufactured in Spain, Sardinia, or France.

About ten o'clock at night we reached Alcaçer do Sal, a small town about six leagues from Setuval. Its principal trade consists in salt and fish, with which the inhabitants supply most of the province of Alenteju. They have also rushes here of a particular kind, of which mats, chairs, &c. are made. The territory produces little corn, and the wine it yields is white, and of an inferior quality.

This town in former times was resorted to, during the Summer season, by the opulent Romans who inhabited Beja, Evora, and other parts of Lusitania. They had their villas and baths in it, and a temple dedicated to the goddess *Salacia*. Augustus Cesar made it a free town. The Moors had possession of it from the year seven hundred and thirteen, till one thousand two hundred and seventeen; when Alfonso the Second finally banished them, after reducing the town to a heap of ruins.

I lodged here at an inn belonging to a man who held an office of some importance under the chief magistrate of the town. He entertained me at supper with the best fare his house could afford; viz. beef, eggs, greens, a bottle

bottle of pretty good wine, and a profusion of fruit, pomegranates, olives, grapes, and a musk-melon. No host was ever more desirous of pleasing a guest whom he never saw before, nor ever expected to see again. He took off his sword and sat by me during supper, alternately taking snuff and humming stanzas to the sound of his guitar. Next morning, having hired a mule and a guide for me, he furnished his bill; the amount of which, for supper, wine, bed, &c. was two testoons (one shilling and three halfpence). The remainder of a *crusado* I distributed among his children; and he was so well pleased to see the little ones taken notice of, that he declared, *if ever you come this way again, Sir, myself and my house shall be at your service.*

October 21. This morning we passed through a country that exhibits some of the most beautiful scenes that a landscape-painter could wish to behold: scenes whose wild grandeur would invite the pencil of a Salvator Rosa; consisting of lofty hills, rude cliffs, and deep valleys, finely watered, and interspersed with pine and oak trees: here and there a cottage, with a few peasants and cattle, enlivened the scene; and nothing was wanting that the artist could wish for to transfer to the canvas, except the stately ruins. It is extraordinary, that such transcendent prospects do not call forth the exertions of the Portuguese artists to the study of landscape; for there are no professors of that branch of the fine arts in the kingdom, at least I could not hear of, nor meet with one.

Towards

Towards the evening we entered a flat country, without culture, without inhabitants, an unprofitable waste, which, apparently, for ages, had not been pierced by the plowshare. In this trackless desert we lost our way: the guide remained some time in suspense which course to take: at length he begged of me to unlight, took the bridle off the mule, and sent it before us: we followed the animal, and thus regained our way. Shortly after, we accosted a troop of carriers who were going to Beja; my guide having bartered with one of them, transferred me to his care the remainder of the journey, and he returned home.

At five o'clock we stopped to bait at a well; here the carriers drew up water for their mules with ropes and leather buckets they carried for that purpose. Contiguous to this we met a swine herd at the foot of an oak: he had just threshed from its boughs a meal of acorns for the bristly flock which surrounded him; a girl who accompanied him was roasting part of the same fruit for their own repast, whilst he played on a small lute.

In the course of the evening we met several herds of this kind feeding on grass and acorns: hence, probably, arises the excellence of the Portuguese bacon, so much esteemed all over Europe. The flesh of hogs reared in this manner, must certainly be very different in flavour from those fed in cities or sea-port towns.

During

During the last six leagues of this day's journey, I had not seen a village, nor even a house. Here day and night is equally solitary and silent: the country appeared to have no claimants except these swine herds, who roved about it uncontrouled; and the stillness of nature is seldom interrupted but with the sound of their horns. At nine o'clock we descried a light on a neighbouring mountain, which we approached, and there tarried till morning in a lonely hostillery.

Shortly after our arrival came in two young Franciscan Friars from Cadiz, who were going to Lisbon to pass their noviciate. They appeared very fatigued, as they travelled on foot agreeably to the rules of their order; a mode of travelling they called *riding the capuchins mule*.

Of all the inns I have yet met with, this is the most wretched. There was nothing to be had in it but bread and four wine, though all of us stood much in need of refreshment: for my own part, I had taken none since six o'clock in the morning, as the provisions I had with me were hardened, and rendered unfit for use, by the scorching rays of the sun. Whilst we were contriving how to alleviate our distress, the keeper of the inn entered with two large hares flung to a rusty fowling-piece, and relieved our anxiety.

The hopes of being sumptuously regaled by this unexpected supply gave new life to the wearied Friars, who
were

were persuaded that Providence had interposed in their behalf. Their felicity, however, was of short duration; the prospect vanished, and left them amidst their misfortune to reflect on the folly of anticipation. Here was the cause of our disappointment. The elder of the two Friars approached the fire-place where the landlord's two daughters were cooking the hares, which they minced and put into an earthen vessel supported by a tripod. These girls being young and handsome, had tempted the disciple of St. Francis (who was full of youth and vigour like Rabelais' Friar John) to make love to one of them, though he pretended to be devoutly recounting his beads. In short, between piety and beauty the tripod was overset, and the brittle vessel containing the minced hares was dashed to pieces on the hearth.

The only resource now left was to sleep away our hunger like the Laplanders; but unfortunately the situation allotted to us for that purpose was not the most eligible. We were sent to a small office without a door at the rear of the house, on the floor of which was laid a mattress for each of us to repose on. My muleteer cautioned me to be very watchful, as the place was infested with wolves; adding, that he himself would accompany me for safety, but that he could not think of forsaking a comfortable bed he had made up of his sacks in the stable. I slept, nevertheless, very soundly in this doorless chamber, with my sword drawn, till he called me to resume our journey at four o'clock in the morning.

October 22d. Though I did not give much credit to what the muleteer related last night respecting the wolves, yet this morning I was fully convinced of the truth of it. Shortly after we left the inn, we descried one of these animals at the distance of about three hundred yards; it stood for a moment, but fled as soon as the muleteers began to shout and cast stones at it. From its size one should suppose it not adequate to encounter a strong mastiff.

Beja.

At one o'clock in the evening we reached the city of Beja, when I delivered the letters with which his Grace the Bishop honoured me at my departure from Lisbon; his secretary informed me, that he had received orders to accommodate me in the palace, and to give every assistance in his power in facilitating the object of my journey.

This city is seated upon an eminence in the province of Alenteju, about three and twenty leagues South-east of Lisbon. Julius Cæsar honoured it with the title of Pax Julia, and made it a Roman colony: the Moors had possession of it from the year seven hundred and fifteen, till one thousand one hundred and sixty-two. Some remains of the walls, towers, and fortifications of the latter are still extant, but none of the monuments of the former. The chief part of the present town was built by Alfonso

the Third. It contains one of the best constructed castles in the kingdom, founded by King Diniz. Two leagues from hence is the Guadiana, a celebrated river, which runs seven leagues of its course under ground, from the village of Argamafilla to the town of Daymiel. The ancient city of Beja was built a short distance to the East of the present. In digging there lately, several antique fragments were discovered. It must be regretted that these researches are not prosecuted; the process would not be attended with much difficulty or expence, as the pavement of the old city is not more than six and twenty feet beneath the surface of the earth: a speculator in this undertaking would, probably, be amply compensated for his trouble, if one may judge from the experiment already made. In a cave not exceeding thirty feet square by twenty deep, several fragments have been found, which are deposited among other ancient remains in the Bishop of Beja's Museum. The articles in the three following Plates, viz. XIV. XV. and XVI. are part of what I have copied from thence, except M and N, in Plate XIV. the prototypes of which are in the city of Evora.

Reference to Plate XIV.

A and B. Monuments of marble.

C. A monument of solid stone, which appears by the inscription to have been deposited to the memory of a merchant (whose name is defaced) by his wife.

D. D. Represent one a sword, the other a dagger.

E. An Amphora.

F and G. Utensils of the Etruscan kind.

H. A vase copied from a sculpture on an ancient stone.

I. A Lachrymatory.

K. An ancient brick, such as were used in pavements.

L. An Ossuary, or Sarcophagus, of an oval form. It is three feet long by one foot wide; the depth is the same as the width. In this were found petrescent bones of a brown colour, each piece of which appears to be as heavy as the same quantity of Carrara marble. Whether this petrifying quality be inherent in the stone of which the Sarcophagus is formed, I could not learn; but it is not unreasonable to attribute it to that cause: for Theophrastus mentions, that *some stones have the property of petrifying or converting wholly into stone whatever is put into vessels made of them.* I shall add what Sir John Hill observes on this passage of Theophrastus.

“ The stone *Theophrastus* next mentions, and of which he has recorded the petrifying power, but not the name, is the *Lapis Assius*, or *Sarcophagus*. The *Assian*, or flesh-consuming stone. The *Sarcophagus*, Boet. 403. *Assius vel Assius Lapis*, Charlt. 251. *Sarcophagus*, sive *Assius Lapis*, De Laet. 133. *Assius Lapis*, Salmas. in *Solin* 847. *Plin.* book 36. chap. 17.

“ This was a stone much known, and used among the Greeks in their sepultures, and by them called σαρκό φαγος, from its power of consuming the flesh buried in it; which, it is said, to have perfectly effected in forty days. This property it was much famed for, and all the ancient naturalists mention it: but the other, of turning into stone things put into vessels made of it, has been recorded only by this author and *Mutianus*, from whom *Pliny* has copied it; and from him some few only of the later naturalists. The account *Mutianus* gives of it is, that it converted into stone the shoes of persons buried in it, as also the utensils, which it was, in some places, customary to bury with the body; particularly those the persons while living had most delighted in. The utensils he mentions are such as must have been made of many different materials; whence it appears, that this stone had a power of consuming only flesh; but that its petrifying quality extended to substances of very different kinds. Whether it really possessed this last quality, or not, has been much doubted, and many have been afraid, from its supposed improbability, to record it. What has much discouraged a disbelief of it is *Mutianus*’s account of its thus taking place on subjects of different kinds and textures: but this, in my opinion, is no objection at all, and the whole account, very probably, true.—The place where this stone was dug was near *Assos*, a city in *Lycia*, from whence it had its name; and *Boethius* informs us, that in that country,

try, and in some parts of the East, there were also stones of this kind, which, if tied to the bodies of living persons, would, in the same manner, consume their flesh."

Sir John Hill's Translation of Theophrastus' History of Stones, page 23. et seq. in note.

Plate XV. A. Is another monument of the same kind before-mentioned, C. Plate XIV.

B and C. Roman inscriptional stones.

D. An ancient inscriptional stone of the Christian æra. The epitaph which it bears is written in all the simplicity of the apostolic ages. *Here lies Paul, the servant of God, who lived 51 years. He rested in peace on the third day of the ides of March, Era 582.*

Plate XVI. The five inscriptional stones represented in this Plate are also in the Bishop of Beja's collection, except the one marked D, which is in the wall of the *praça* of the city of Beja. Several other Roman fragments have been found in the excavation above mentioned, among which was a mutilated statue seated on a throne, supposed to have represented the Goddess Sybilla. The body of it is entire, but wants the head and arms; what remains of it, nevertheless, is very valuable, as the proportions of the members, the form of the drapery, and the delicacy of the sculpture, clearly evince that it was executed when the arts were at their zenith. Near this statue were found,
in

in the same cave, a hand holding a patera, and a bust, which is said to represent Augustus Cæsar.

Having taken sketches of the most remarkable objects in this city and its environs, I set out with a guide and a mule for Evora, a city about twelve leagues distant from the former. As we could find no proper accommodation on the road, I resolved to reach Evora that night; therefore I gave the mule to the guide, who was an old man, and walked after him the greater part of the journey. At eleven o'clock at night we reached

Evora.

This city is situated in the middle of the province Alenteju, upon an eminence; surrounded by a fine level country, which produces corn, wine, and oil. It is called in Latin *Ebora*. Some writers think that Ptolemy alludes to it when he writes *Ebura*, the name of a city in the province of Andalusia. The Spanish antiquarians say Evora was first built by the Celti, about seven hundred and fifty-nine years before the birth of Christ. Pliny and others affirm, that it was inhabited by the Gauls, Phœnicians, and Persians. Quintus Sertorius, the celebrated Roman Captain, made himself master of it about eighty years before Christ, and secured it with walls, fortifications, and subterraneous ways; he also ornamented it

it with several public buildings, some of which exist to this day.

Julius Cæsar was the next that subdued *Evora*; he made it a municipal town, and gave it the name of *Liberalitas Julia*. The Moors took possession of it in the year seven hundred and fifteen. It is not so large as Oporto, though considered as the second city in the kingdom. The number of its inhabitants are computed at twenty thousand, among whom are many families of distinction. It contains a college and a tribunal of inquisition. The members of the latter may be considered as holding sinecure places; for the power of this tribunal is greatly fallen, and likely never more to rise again.

Aqueduct of Q. Sertorius. Plate XVII.

Among the public buildings raised here by Quintus Sertorius, there exists a noble Aqueduct in good preservation; the annexed View of it was taken about a mile and half to the North of the city. The piers are nine feet broad, by four feet and a half thick; the arched space between is thirteen feet six inches, which is equal to the breadth and thickness of each pier added together. At intervals buttresses are superadded to the piers, the better to secure the arcuation. The whole is formed of irregular stone, except the arches, which are of brick.

From

From the labour and expence required in building Aqueducts of this kind, many people have been led to conclude, that the ancients were unacquainted with the art of conveying water through unequal grounds by any other means, on account, as it is supposed, of their ignorance that water conveyed in tubes attained the level of its primitive source. Vitruvius, however, clearly shews the contrary: in b. viii. c. 7. he gives excellent rules for conveying water in tubes; rules which, if properly attended to, would prevent many blunders, in similar operations, among us. Pliny also, in b. xxxi. c. 6. expressly mentions, that the ancients frequently conveyed water in this manner. It is a mistaken notion then, to suppose that they were ignorant of the principles of hydraulics; because they generally conveyed water in aqueducts, in preference to pipes.

Plate XVIII. is a perspective representation of a castellum, which is erected over the above Aqueduct at its termination in the city. In the centre of it is a small reservoir, from whence tubes are conveyed to the different fountains and cisterns, agreeably to what Vitruvius recommends, b. viii. c. 7.

The plan of this castellum is circular; its greatest diameter is twelve feet six inches, independent of the surrounding columns, which are eight in number, of the
Ionic

Ionic Order. In each intercolumniation is a niche, with a striated head; an aperture is formed in one of them to give access to the inside of the structure. The second story is decorated with Ionic pilasters, between which are apertures for ventilation; the top is crowned with an hemispherical dome.

What appear singular in this antique monument, are the acrotoires and depressed parapet over the entablature of the columns. It is probable that each of these acrotoires was formerly crowned with a vase: the remains of one is still visible, as expressed in the View; and the fragment of a pedestal to be seen in one of the niches, induces me to suppose that each of these also was decorated with a vase.

The whole is constructed of brick, incrustated with cement, of so hard and durable a substance, that few parts of it appear to have failed by the natural decays of time. Considering it was built seventy years before the Christian æra, we cannot but admire how such an apparently delicate structure has resisted the accumulated injuries of time. Upon the whole, it may be justly considered one of the best preserved and most beautiful pieces of ancient architecture in existence.

Here we have a striking instance of what a good architect is capable of effecting with the meanest materials.

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Of its dimensions, nothing can be more elegant than this castellum, though formed of brick and cement.

The Greeks had many buildings constructed of the like materials *; and we find in Vitruvius, b. ii. c. 3. that the Romans also frequently built with bricks, as the remains of their edifices evince to this day. Palladio has left us a fine specimen of this mode of building in an octastile portico at Venice; the columns of which are thirty-five feet high, formed of bricks that were cast in circular moulds, and cut into quadrants before they were baked. From these, and many other examples that we could refer to, of elegant buildings constructed of brick, it appears evident that the meanness of our edifices, proceeds not from want of materials, but architects; for there is no country, however barren, but affords better materials than artists.

Temple of Diana. Plate XIX.

This Plate exhibits a view of another structure, built by Sertorius, said to be the remains of a Temple dedicated to Diana. The front of it presents an hexastyle in the Corinthian Order; the distribution of which appears to be *pycnostylos*; for the intercolumniation is exactly one diameter and a half, like that of the Temple of the deified Julius, and of the Temple of Venus in Cæsar's forum, mentioned by Vitruvius, b. iii. c. 3.

* *Vide Remarques sur l'Architecture des Anciens, par M. Winckelmann.*

The

The diameter of the columns is three feet four inches. The base is Attic, in height a semi-diameter of the column, or twenty inches, including the upper listle. The shafts are cut into channels and fillets; each channel is six inches and a half broad, and a semi-circle in depth; the number of channels in each column is but sixteen. Vitruvius assigns twenty-four channels to the Corinthian column, yet the appearance of these striæ is not unpleasing. For proportion and delicacy of sculpture the capitals are much to be admired.

The entablature is entirely destroyed, except part of the first fascia of the architrave; the rest of the work is in a degree of preservation scarcely credible for a monument of its age. For this it is indebted to the durability of the materials, which is a species of granite somewhat asperous, but exceedingly hard. The rubble-work in the front and sides is evidently Moorisque, as may be inferred from the pinnacles with which it is crowned.

At one side of the hexastyle are five columns, including the angular one; at the other, I could discover but three. From these and the columns of the front we may infer that it had been a *Peripteral* Temple; for, according to Vitruvius, b. iii. c. 1. Temples of this kind had six columns in the front, and as many in the *posticus*; the flanks had eleven each, including the angular columns, and a space

equal to an intercolumn was left at every side between the surrounding columns and the cell or body of the Temple.

The elegance displayed in the remains of this Temple, have led many to conjecture that the architect had been a Greek, from a supposition that Rome at the time of Sertorius had not artists competent to design and execute so polished a fabric. My first knowledge of it was derived from *Don Ignacia de Manique*, the Intendant General of Lisbon. In point of antiquity, as well as elegance, it is the most estimable structure in Portugal, yet I am sorry to add, that the state of neglect in which it is left redounds little to the honour or discernment of the people of Evora. It is now converted into the meanest of offices—a meat-shambles. In this respect, however, it may be said to have some affinity to its former destination; for then it flowed with the blood of victims, which were sacrificed to appease the Goddess Diana; whereas the like tragedies are now performed in it to appease hungry mortals. Indeed, it appears to have been perpetually destined for a theatre of tragic exhibitions.

Several ancient inscriptional stones have been found from time to time in this city and its environs, of which there are nine to be seen in an old wall contiguous to the prison, with two modern ones. Copies of these inscriptions may

be seen in the following Plates; viz. XX. XXI. XXII. I cannot help observing that the inscriptional stone D, represented in Plate XX. appears to be fictitious.

Plate XXIII. is a copy of an Arabic inscriptional Stone at Evora.

The prototypes of the ancient vase M, and of the Doric frieze N, in Plate XIV. are also preserved in the wall wherein the above inscriptional stones are placed.

Charnel House. Plate XXIV.

One morning, whilst I was making some sketches in the Praça, or Square, at Evora, a Franciscan Friar accosted me, and asked, if I had seen the *Casa dos Ossos* of his convent? On being answered in the negative, he replied, *Well then, Mr. Stranger, thou hast seen nothing; come with me.* We passed through the Franciscan church, and entered an arched-way, over which is this inscription:

*Nos os ossos que aqui estamos,
Pellos vossos esperamos.*

Reader, respect each mouldering bone;
This sacred cell await thy own.

The visitant is struck with surprize, mixed with terror, on entering this Golgotha. It is sixty-six feet long, by thirty-six broad. The piers, which are eight in number,

ber, that is, four at each side of the nave, and also the walls, are lined with human skulls and bones, set in a hard cement. The obscurity of the place, and the prostrate posture of the pious supplicants, render the whole a scene truly awful.

Dr. Young, who is said to have composed his Night Thoughts by the light of a taper set in a human skull, would have saturated his melancholy had he studied here; yet the Friars appeared to contemplate these mementos of mortality without the least emotion of that awe incident to strangers. Such is the effect of custom, even death itself is divested of its terror in the idea of religious people, who are constantly ruminating on it, and also in the idea of those men who are habituated to the sight of dead bodies and sanguinary scenes.

Montagne observes, "It was for this purpose that sepulchres and cemeteries were made adjoining to the churches, and in the most frequented parts of the city, with a view to divest the people (says Lycurgus) of the idea of terror at the sight of a corpse, and to the end that the continual sight of bones, graves, monuments, and funeral obsequies, should put them in mind of their frail condition."

We may also add a custom that obtained among the Mexicans, when the Spaniards first invaded their country, probably

bably with a view to inspire courage, as well as to accustom their people to condemn the horrors of death. They frequently hung the skulls of their victims around their temples, and at other times piled them up in towers cemented with lime. In one of these towers *Andrea de Tapea* is said to have counted an hundred and thirty-six thousand skulls.

Hence, perhaps, the custom of the ancient Romans, who at their banquets were wont to treat their guests with tragic exhibitions, making fencers fight in their presence till streams of blood gushed over the tables and dishes.—The Egyptians, in like manner, at their feasts, had persons who cried to the company whilst they exhibited images of death; Drink, and be merry, for such shall be thy fate at

THE END.

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TRAVELS IN PORTUGAL

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